

Smithsonian

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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## THE SPIRITUAL TELEGRAPH.

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THE SWEDENBORGIAN. PUBLISHED BY THE AMERICAN NEW CHURCH ASSOCIATION, ROOM 47, BIBLE HOUSE, New York. Edited by REV. R. F. BARRETT, Orange, N. Y.—A neat bi-monthly periodical, devoted to the interests of Spiritual Christianity, as expounded in the writings of that greatest Seer of Spiritual Unfoldings. Subscriptions received by B. T. MUNSON, 5 Great Jones-street, 299 St.

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PERSONAL AND SPECIAL NOTICES. Mr. Harris' Meetings. Rev. T. L. Harris lectures every Sunday, morning and evening, at the University Chapel, corner of University Place and Waverly Place, opposite Washington Square. Dodworth's Academy. Mr. J. S. Loveland will lecture at Dodworth's Academy next Sunday, morning and evening, and on the subsequent Sunday. Miss Hardinge's Lectures. Miss Emma Hardinge will lecture at Progress Hall, corner of Twenty-ninth Street and Eighth Avenue, next Thursday, March 4, at half-past seven o'clock. She will also lecture at Clinton Hall, corner of Clinton and Atlantic Streets, Brooklyn, on Sunday afternoon next, March 7, at three o'clock.

Mrs. Hatch's Meetings. Mrs. Cora L. V. Hatch will speak in the Brooklyn Institute, corner of Concord and Washington-streets, every Sunday afternoon, at three o'clock; and at Astor Place, New York, every Wednesday and Friday evening, at half-past seven o'clock. A spiritual family, residing in a house having all the modern improvements, can accommodate a gentleman and wife, or two single gentlemen with rooms and board; apply at 179 East Twenty-first street.

Mr. J. G. Stewart, of Newark, will deliver a lecture on the "Astronomical Origin of the Bible," at the Spiritualist Conference Room, in the Mechanics' Institute, 18 Fourth Avenue, on Wednesday evening, March 3, at half-past seven o'clock. Admittance free.

Public Circles will be held in the Hall No. 195 Bowery, opposite Spring-street, on Sunday, P. M. and evening. Mr. John Allen will, in the evening, explain the principles upon which is founded the Association known as the "Patriarchal Order."

By the circulars of the two most prominent Commercial Agencies in this city, we learn that the whole number of failures, as reported on their books, since the commencement of the revulsion amounts to between five and six thousand. Amount of liabilities about \$130,000,000, or near forty cents on the dollar.

An Irishman tells of a fight in which there was but one whole nose left in the crowd, "and that belonged to the tay-kettle."

### BORN INTO THE SPIRIT-WORLD.

Feb. 6, 1858, Capt. Oliver Bacon, of Woburn, Mass., aged 66 years, 4 months, and 29 days. He was a man extensively known and respected. Having retired from active business many years since with an ample fortune, his last years have been spent in comparative quiet. He was one of the most earnest, as well as the earliest, advocates of the temperance cause, his life always corresponding to his teachings. He was, until within a few days of his change, in the enjoyment of uninterrupted health. Physically he was a powerful man; his upright and noble form with the elasticity of youth in his every movement, the inner corresponding to the outward man, made him eminently adapted to be a healing medium, in which capacity he has for several years past been engaged. Some of the most remarkable cures by the laying on of hands, were performed by him, that we ever heard of, such as would compare well with those performed by the earliest Christians, and which were considered miraculous. He would never suffer his name to be used in print in connection with these acts of healing, fearing the number of patients thereby increasing would endanger his usefulness. He would never take money for such service, and when forced upon him, as sometimes it was, with overflowing gratitude, he always gave it to the poor. The day before his death he had a shock of paralysis, not, however, affecting his reason, which was strong and clear to the very last. Truly a good and great man has fallen—fallen but to rise again; and while we would condole with the bereaved and loving partner of his life, and mingle our sorrows with the friends generally, we would offer to her and them those consoling considerations so firmly entertained and frequently expressed by our departed brother, of that glorious state and condition of the true lover of God and man, demonstrated through both ancient and modern inspiration and revelations, by the ministrations of angels, of a life beyond the grave, incorruptible, undefiled, and that fadeeth not away. He remarked a few weeks since, to the writer of this notice, that through his whole life he had felt the deepest and most anxious solicitude upon the subject of death, but, said he, since I have become a Spiritualist, death to me has lost his terror. A few moments before he breathed his last, he expressed the same feelings, said he was ready, willing, and happy to go; and he went home leaving a smile upon the face of the beloved form.

THE AGE OF REASON AND SPIRIT ANNUNCIATOR. A Monthly Publication, forming a complete record of the practical facts exemplifying, and the literature illustrating, the truth of Spiritualism.

We have several objects to fulfill in the AGE OF REASON, all of them designed to advance the philosophy of Spiritualism, and promote the influence to which it is justly entitled. The first of these is, to form a new channel through which the numerous and frequently marvelous cures performed by Mediums, may be published without expense to them. The second, to chronicle the address of every successful Healing Medium throughout the United States and elsewhere. Thirdly, to give an account of all tests of Spirit-powers, duly authenticated. And fourthly, to provide, at the lowest possible price, such pithy and pointed excerpts of the literature of Spirit-communication, as most directly illustrate and enforce its great benefits and its renovating truths. And with this exposition of its purposes, and the assurance that it will guard its readers against all attempts at quackery or extravagance of any kind, we commend the AGE OF REASON to your patronage.

Price, invariably in advance, 50 cents per annum. It will be issued on the 15th of each month, commencing on the 15th of March, printed on fine paper, and will be made worth preserving.

Published by JOHN SCOTT & Co., No. 6 Beach-street, New York. All Healing Mediums throughout the United States and Canada are earnestly requested to send their names and address for publication, with references.

To CORRESPONDENTS—"J. C. W." of San Francisco. We mailed your books to S. E. Nov. 7, 1857. We send you paper of Nov. 21, by mail.

"J. W. M." of Victoria, Texas. Specimen numbers have been sent as you requested. We have not yet seen a notice of the book you speak of.

# Domestic and Foreign Items.

**GOV. WALKER AND THE PRESIDENT.**—The Philadelphia *Bulletin* charges R. J. Walker, the recent Governor of Kansas, with having receded from his former opposition to the Kansas policy of the President, alleging as a motive for this change, an understanding between him and the Administration that a certain heavy suit pending between the Government and a company in California, in which Governor W. is deeply interested, shall be abandoned by the government in favor of the contestants. On the other hand, a Washington dispatch to the *New York Times*, dated February 25, says: "Governor Walker has written a letter to the Indiana Convention, which I am assured is in more earnest opposition to the President's course on Lecompton than anything he has heretofore published. His friends deny any reconciliation with the President."

**FEARFUL CALAMITY AT ST. LOUIS.**—A most terrible catastrophe occurred in St. Louis, on Saturday morning, between three and four o'clock, 20th inst., in the burning of the Pacific Hotel, and the destruction of the lives of eighteen of its inmates, and the injury of several others. "From the best information we can gather," says the *St. Louis Republican* of the 22d inst., "there were about 100 persons sleeping in the hotel at the time of the occurrence. It appears that the entire building was enveloped in the raging element before scarcely any of the lodgers were awakened to a full sense of their danger. And when the inmates were finally aroused, it was only to find all opportunities of egress closed to them, for the staircases in front and behind were already gone or so nearly that an attempt to escape by those means would be only rushing into the arms of inevitable death. The scene that ensued baffles any effort at description. The stairs gone, the roof and floors in by inch giving way, and the lurid flames shooting up momentarily thicker and hotter, many sought to escape the impending hazard of being burned to death, through the scarcely less dangerous prospect of jumping to the ground from the window. Of those who endeavored to save their lives in this way we saw six at the Sisters' Hospital yesterday. Mr. H. Hubbard, who arrived in St. Louis from Boston about eight weeks since, was occupying, with his lady, a room on the third floor. Mrs. Hubbard was first aroused, and awakened her husband. Hardly had he come to be conscious of the cause of the surrounding confusion before he saw his wife leap out of the window on Poplar-street. Seeing no other visible means of saving himself, he followed her, and both fell, not far apart, on the pavement. Mrs. Hubbard had one of her legs fractured in two places, and had the knee-cap of the other dislocated. Beside this, her lower jaw was broken in two places. It is not expected she will survive. Mr. Hubbard had the ankle-joint and hip of his left leg displaced, and received a severe contusion of the forehead. He is not thought to be in a dangerous condition."

Others who were saved effected their escape, for the most part, by jumping from the window. It was a saddening sight to find the blanched bones of the perished ones among the ruins afterward. A dispatch from St. Louis, under date of Thursday, February 22, says: "Charles L. Taylor, alias Sanders, has been arrested for setting fire to the Pacific Hotel, after murdering Ephraim Doane one of its inmates. Dr. Strader and Charles Wolrdum, the watchman, have also been arrested. The examination takes place to-morrow, when it is supposed that one of the most atrocious and diabolical acts ever committed will be developed."

**ANOTHER BOKER AND DEAN AFFAIR.**—The Janesville, Wis., *Standard* has the particulars of a matrimonial affair that occurred near Janesville last week, which very much resembles the celebrated Boker and Dean marriage in New York. Here is the *Standard's* story: "A young lady, highly accomplished, of superior education, and beautiful withal, the daughter of a director of the Suffolk Bank of Boston, has been spending a few months with some of her friends at Emerald Grove. In the employ of the gentleman with whom she was sojourning was a native of the Emerald Isle—a man, for aught we know, of good reputation, but possessing none of the refinements of the coachman of the Boker family, of New York city. The acquaintance between the man and the Boston belle soon ripened into intimacy, and an elopement was the consequence. Taking the foot line to Shoptere, the tawny, procuring the services of an officer, were soon made 'flesh of one flesh,' and are now, enjoying 'love in a cottage.'"

**MORMON AFFAIRS.**—A dispatch from St. Louis, under date of February 25, says: "A. G. Browne, the Utah correspondent of the *New York Tribune*, arrived here last night in company with United States Attorney Hockaday. They left Camp Scott on January 8. The health of the army continued good, and the weather was remarkably mild for the region. Very little snow had fallen, and in the immediate vicinity of the camp the ground was almost bare. The United States District Court have indicted Brigham Young, Heber Kimball, and others, for high treason. The Mormon Legislature was still in session. The latest dates received from the States were to the 1st of October. Much anxiety was felt to hear from the East, in consequence of the rumored money panic."

**A YOUNG MAN NAMED GEORGE HALL** has been arrested in Boston, on complaint of Deputy Chief Ham, for stealing from the premises of the New England Bank Note Company, in July, five hundred unsigned bank notes of the value of \$50. Mr. Ham stated to the Court that the defendant was arrested in New York a few days since by officers of that city, with one of the stolen notes of the denomination of \$1,000 in his possession, and that since the larceny that note has been signed by some unauthorized hand. From what the defendant himself had stated, unsigned bills of various denominations, from \$1 to \$1,000 each, the aggregate being at least \$50,000, were stolen.

**ALMOST A DUEL.**—Within the last ten days, a serious personal difficulty has occurred at Washington, between Gen. Cullom and James B. Clay. Arrangements had been made for a duel with rifles, at sixty paces; but by the interference of the mutual friends of the parties, the affair has been adjusted without a hostile meeting. One of the horrible features of the dueling code will be suggested by the following paragraph from the *New York Evening Post*:

"The difficulty between Cullom and Clay creates a good deal of feeling. Both gentlemen have families. The wife of the latter was visited a few evenings since by a friend of Mr. Clay, to ascertain whether she was aware of the cause of her husband's absence. She was entirely ignorant on the subject, the matter having been studiously kept from her. She said Mr. Clay was suddenly called from town, the evening previous, upon important business, and would be back in a day or two. She was watching with a mother's care over several children who were quite low with the scarlet fever, little thinking that her little darlings were liable to be made fatherless, and she a widow before morning."

It is stated that a member of Congress intends introducing a resolution to expel the *New York Tribune* reporter for gross falsifications in his report of the scrimmage between Grow and Keitt.

**RELIGIOUS MANIA.**—The Kingston (Canada) *News* states that revival meetings have lately been held in the country back of that place, attended with unfavorable results. The unsophisticated yeomen of both sexes attended these meetings under the influence of that kind of excitement usually taken for spiritual regeneration or "change of heart." The furor of the participants in the religious exercises was of so extravagant a character at times, that some of them actually shrieked, others stamped, and one is reported to have fairly jumped over a stove in the paroxysm of his holy feeling. Among the enthusiasts was a farmer, past the middle age, who was previously remarkable for his quiet demeanor, but who, by frequenting the meetings, became at last a confirmed maniac. Last week the poor man was submitted to an examination by physicians of Kingston, who pronounced his case hopeless. In consequence of the result the meetings were discontinued.

**HOME FOR DESTITUTE YOUNG WOMEN.**—A plan is devising to procure a more suitable house as a home for destitute young women and girls, and to obtain employment for them at the same time. The Society who have this object in charge is called the American Ladies' Association, and they propose, as a means toward the end, to give a Festival at Mozart Hall, on Wednesday evening, March 10, when addresses will be made by several well-known orators, and a sociable dancing party will conclude the evening. Tickets will be one dollar, to be obtained at all the principal hotels and music stores. The number of young women out of employment is frightfully large, and the attention of the benevolent may be strongly directed to this object.—*N. Y. Tribune*.

**NEW COUNTERFEIT.**—A new and well-executed \$5 bill, on the Housatonic Bank, Stockbridge, Mass., has appeared in this city, and thousands of dollars of it, it is said, were passed in this city, Brooklyn and Williamsburgh, on Monday evening of last week. Several persons were caught in the act of passing it, and locked up.

The trial of Tuckerman, the mail robber, at New Haven, Conn., has been postponed until the first Tuesday in March. One of the material points in the defense, is the lack of evidence that the robbery was committed in the State of Connecticut, a fact necessary to be proved, in order to allow of the trial in that State, under the United States laws. Of all the statements made by Tuckerman to Mr. Holbrook, not one, it is said, meets the point of where the robbery was committed.

An excitement exists in Cleveland in regard to the sudden death of a colored girl named Rebecca Stanton, who resided with a Mrs. Tillman. The girl was engaged to a young colored man, of Niagara Falls, named Lee. It is stated that Mrs. Tillman was bitterly opposed to Rebecca's marrying this man, and strongly advised her never to marry at all. About a week previous to the day on which the girl was to have been married, she died. She had some \$2,000 in property, which falls to Mrs. Tillman.

"One day, not quite three weeks ago, a lady of this vicinity," says the *Johnston (Pa.) Echo*, "attended the funeral of her mother at 3 o'clock p. m.; was led to the altar a blushing bride (we presume she blushed—if she didn't, she ought) at 6 o'clock, just three hours afterward, and is now making application for a divorce."

A few evenings since, a passenger train between Springfield and Jackson, Mich., was fired into, the ball lodging in the door of the car, without doing farther injury. The train was stopped, the conductors and passengers pursued the villain, took him and brought him to Jacksonville, where he was committed to prison in default of bail.

**GAS EXPLOSION—CHURCH DESTROYED.**—In Cincinnati, on Friday evening, February 17, the Methodist Protestant Church on Sixth-street, was partly destroyed by the explosion of gas, caused by the leakage of defective pipes, some fifteen persons being in the house at the time. More than half the pews in the church were torn up, windows were blown out, and portions of the floor blown as high as the ceiling. Doors were forced from the hinges, and blown into the street. The windows of many buildings in the vicinity were destroyed. Eight or ten persons were severely wounded, and two or three of them are not expected to survive.

**SUDDEN DEATH.**—Mr. Abraham Hitchcock, formerly commander of one or more North River steamboats, while passing the corner of Hudson and Light-streets, in this city, about 9 o'clock on Thursday morning of last week, was seized with a fit, and fell to the sidewalk, and soon afterward expired.

Mr. JAMES GALLAGHER, a citizen of Harrisburgh, is said to have fallen heir to \$20,000, left by a relative at the South.

A DEMOCRATIC daily paper is about to be started in Paterson, N. J., to be edited by a Mr. Gibson, the Private Secretary of Gov. Geary, in Kansas.

The London *Court Journal* rumors that Pope Pius IX. is about to resign, and to be succeeded by Father Ventura.

JOSEPH H. HARRIS, a tobaccoist of New Providence, Tenn., was murdered by his own negro, on the night of February 19. A mob subsequently took the negro and hung him.

It is stated that there are about one million bushels of wheat in store, and about sixty thousand barrels of flour, at Chicago. Wheat is selling at 53 and 55 cents. It is the general opinion that two million bushels of grain will be ready there for transportation upon the opening of navigation.

**A COSTLY BANQUET.**—At a certain banquet lately given by a certain illustrious member of the Imperial family, the extravagance of the dishes is said to have called even a reprimand from certain high quarters. One single dish of novel invention, called Salled Russe, is reported to have cost the exorbitant sum of 6,000 francs, being composed of *coulis* of every kind of fish and game, wherein were mixed plovers' eggs.

**NENA'S TREASURES.**—The *Harkaru* mentions, on the authority of a private letter from Cawnpore, dated December 17, that a great discovery had been made by our troops there. It appears that Nena Sahib, before taking to flight, threw all his treasures and jewels into two or three wells. Some budmashes having been discovered very busy about the place, the localities were examined, and the concealed treasures discovered.

**THE FIFTY-FIRST PLANET.**—Another one of those numerous small planetary bodies revolving in orbits between those of Mars and Jupiter, was discovered at Nismes, on the night of the 23d ult., by an amateur astronomer. M. Laurent, the director of the observatory at Marseilles, having been invited to give it a name, proposed to call it Nemausa. This, it is said, is the 51st planet that has been discovered.

**BRUTAL ASSAULT.**—Mr. Henry M. Van Pelt was attacked by a gang of Twelfth Ward thieves, on Summit-street, South Brooklyn, Wednesday of last week, and was seriously injured. He was knocked down, beaten and kicked in a most horrible manner. He was repeatedly struck upon the head; the cheek-bone was fractured, and several dangerous wounds inflicted. Four of the ruffians were afterward arrested.

**KANSAS IN CONGRESS.**—Up to the time of the present writing (Friday, Feb. 26), nothing has occurred to materially alter the aspect of the Lecompton Constitution question, in Congress, from what it was when we made up the last week's TELEGRAPH.

**FIGHT BETWEEN EAGLES.**—On the 22d ult., Mr. Jones, proprietor of the lower steam saw-mill, Natchez, Miss., saw two very large eagles fighting furiously in the air. They soon afterward fell into the river, and were run over by a steamboat, which nearly drowned them. Mr. Jones then put out in a skiff, and succeeded in securing them both.

**A TURKEY STORY.**—Capt. F. A. Marshall, of Easton, Washington Co., N. Y., had a turkey, last year, that laid twenty-six eggs in thirteen days, and then hatched them all. The whole brood were raised and fatted, and averaged, on being dressed, twelve pounds each.

**NEWS FROM MEXICO.**—A telegraphic dispatch from New Orleans, dated Feb. 25, says: "The steamship *Tennessee* has arrived here, bringing Vera Cruz dates to the 21st inst. Little political change had yet occurred, although the Government was violently opposed by General Mejia, who was also committing terrible outrages upon the people of Sierra Blanca. They had applied to the Constitutional Government at Guanajuato for aid against him. It was reported that the States of Vera Cruz, Ojaca, and Puebla, had sent 8,500 men, and forty pieces of artillery against Gen. Zuloaga. The troubles in Campeachy had been settled. The whole State of Yucatan was united against Zuloaga. Zuloaga had issued a decree making the duties on goods imported via Vera Cruz and Tampico payable at the capital; and payment otherwise would not be recognized. *El Progreso* comments severely on the action of Minister Forsyth, and of the military representatives of European powers, in recognizing the new authorities."

**HARVARD COLLEGE.**—Report on the Library we extract the following: Charles Partridge, Esq., of New York, has presented an interesting collection of twenty-six volumes and seven pamphlets on Spiritualism, to which are added additions by Bela Marsh, Esq., of Boston, the proprietors of the *Banner of Light*, the *New England Spiritualist*, and by the Hon. Nathaniel P. Tallmadge, of Fond-du-Lac, Wisconsin. The Public Library, in Gore Hall, now consists of about 74,000 volumes, and more than 30,000 unbound pamphlets. All the libraries of the University contain about 114,000 volumes.

**THE CROPS OF 1856.**—The report issued from the U. S. Patent Office states the value of the leading crops of the country for 1856 as follows:

Indian Corn	\$360,000,000
Wheat	247,500,000
Hay and Fodder	160,000,000
Pasturage	143,000,000
Cotton	136,000,000
Corn	68,000,000
Garden Products	50,000,000
Potatoes	41,250,000
Sugar	25,000,000
Orchard Products	25,500,000
Total	\$1,356,250,000

**ORANGES IN CALIFORNIA.**—The editor of the *San Francisco Herald* has been shown a bunch of oranges grown near Los Angeles, which, in size, appearance, and flavor, equal, if they do not exceed the oranges grown in any other part of the world. There are thirty-two oranges in the cluster, and the wonder is, how a branch so slender could have supported such a weight.

**THE CRIMEAN WAR.**—It is computed that in the Crimean war the British lost by the sword, by disease and other contingencies of war, 111,313 men, and that 37,400 more were left invalids for life. What will be the loss of human life in India for five or ten years, commencing with the outbreak of the mutiny there? The answer would be a saddening exhibit of war's merciless thirst for victims.

**NEW TERRITORIES.**—The Territorial Committee of the Senate have agreed to report a bill to organize the Territory of Arizona, with a north and south boundary, and a provision offered by Mr. Douglas that before becoming a State her Constitution shall be submitted to a vote of the whole people of the Territory. Mr. Green, of Missouri, submitted an additional provision that the same principles should apply to New Mexico. The Committee on Territories in the United States Senate will report in favor of calling the new Territory to be carved out of the western half of Utah, Nevada, instead of "Carson."—*Wash. Corr. of Eve. Post*.

**CATHOLIC FEMALE ACADEMY AND CHURCH DESTROYED.**—On Saturday morning, about 4 o'clock, the Loretto Female Academy, situated on the line of the railroad between New Haven and Lebanon, in Kentucky, and about twelve miles from the latter place, was destroyed by fire, together with the Church, the clothing of the Sisters and scholars, and the furniture. Nothing was saved. No lives were lost, but all escaped without personal injury. The loss will not fall short of \$30,000, with no insurance. Beside this, one of the most valuable libraries in the State was destroyed, some of the volumes of which can not be replaced, perhaps. The fire was purely accidental.—*Cincinnati Gazette*.


**MISSISSIPPI IMPORTING SLAVES.**—An editorial appeared in the *New Orleans Delta* of February 26, which asserts that the South has already opened the African slave trade, and that a regular depot has been established at Pearl River, in Mississippi, where cargoes have been received, the negroes sold and put to work. The *Delta* says that the vessels engaged in the trade use the French flag, because the British cruisers on the African Coast will not trouble it.

About eight hundred hands employed in the Harmony Mills, at Cohoe, N. Y., have struck for higher wages. The proprietors have refused any increase, and the mills have stopped.

**PASSING COUNTERFEIT COIN.**—A man, giving his name as John Dawson, was arrested on Friday, by officer James Murray, charged with attempting to pass counterfeit coin, in exchange for clothes, etc., at a house in Battery place. Quite a number of 50, 25, 10, and 5 cent pieces were discovered about his person, and he was taken to the United States Marshal, who had him locked up for examination. The counterfeits were well executed, and calculated to deceive any but the most experienced judges.

**THE SPIRITUALISTS IN BOSTON AND VERMONT.**—According to a statement in the *New York Tribune* and *Springfield Republican*, now sit in circles perfectly naked! This is done, it is said, to test their superior virtue, and in accordance with a recent revelation.—*Exchange*. This is not true, the charge being denied by papers in this city, the editors of which have taken pains to inquire into the truth or falsehood of the statement.—*Investigator*.

**RAINBOW IN WINTER.**—A most beautiful and perfect rainbow was seen at Rochester, N. Y., a few days ago. The atmosphere at the time was mild and balmy as a May morning.



# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 45.

NEW YORK, SATURDAY, MARCH 6, 1858.

WHOLE NO. 305.

## The Principles of Nature.

### "THE PHYSICAL THEORY OF ANOTHER LIFE."

SKANEATELES, February 8, 1858.

HON. J. W. EDMONDS :

Sir—The subject of the following letter will, as the writer hopes, be deemed a sufficient apology for the liberty taken by an utter stranger in thus addressing you. Enclosed please find a series of extracts which I have made from a work which I have recently met with in the library of an old neighbor. The book is entitled "The Physical Theory of Another Life," and the copy I have (which is the only one I have ever seen) was printed in London, A.D., 1847, and purports to be the third edition, which proves that the book was written prior to the wonderful developments of Modern Spiritualism in the U. S. States. The author of this highly interesting volume was evidently a pious Christian, and the arguments he uses in support of his Theory, and of the right of mankind to investigate and reason upon all subjects connected with their present or future life, very handsomely rebukes the conceited dogmatism, or puppyism, of many of our clergy and Pharisaic professors of fashionable sectarianism, when they undertake to denounce the wonderful phenomena of Spiritualism as sorcery or diabolism.

You are at liberty to publish the inclosed extracts, or use them in any way you shall deem useful to others.

With sentiments of profound respects,

Your obedient servant, ARTHUR MOTT.

EXTRACTS FROM THE "PHYSICAL THEORY OF ANOTHER LIFE."  
BY ISAAC TAYLOR. THIRD LONDON EDITION. 1847.

#### From Chapter First.

"We may easily imagine the knowledge of a future life to have been conveyed to us through some other channel than that of the Christian writings, and if the means of our obtaining this knowledge had been natural and ordinary we should, without scruple, have prosecuted our inquiries in the very spirit, and with all the freedom, that belongs to other physical researches. But if, indeed, the human family is to live anew, it can not be denied that the future stage of its existence may excite our curiosity as a proper branch of the physiology of the species. Our conjectures are conjectures merely, or even, if in any instance, they might challenge a somewhat higher value, they are to be considered as matters of science, not of piety; nor can our Christianity be compromised in the remotest manner by the establishment or refutation of any such speculations.

"It is very true that Christianity has suffered damage by vain and presumptuous intrusions into its mysteries, but it may be injured, and perhaps in a more fatal, although a more silent manner, by the cold withdrawal of all attention and of all curiosity from the high themes of meditation which it involves, and it must always be true that a distinct and familiar conception of another life is likely to aid us, as well in resisting the seductions of the present life, as in sustaining its pains and sorrows.

"Nothing, it is manifest, remains to be desired in philosophy

beyond the attainment of absolute truth, yet it must not be forgotten that truth, in the Scriptures, is always presented under some special aspect, or, as if seen from a particular position, or as bearing upon some definite human affection, or immediate duty, it is not truth in the abstract; and therefore it will not arrest the inquiries of minds of philosophic cast, which, by instinct, ascend from what is partial to what is general, and are impelled to pursue the universal wherever they touch particulars. Such minds may, indeed, see good reason for stopping short where they find the means of acquiring further knowledge to be totally wanting, nor will they be slow to confess their ignorance in all such instances. Nevertheless they can not but resist the interdiction of those who would require them to profess that such detached particles are actually the whole truth, and all that could possibly be known. It is to that which immediately concerns us in relation to the divine government, and which it is indispensable that we should well understand, that the inspired writers direct our attention, while they only glance, incidentally, at what relates to the constitution of the invisible world, to other orders of being, or to the future physical condition of the human race. Not only do they abstain from conveying truth in universal and abstract terms, but they very rarely touch at all any theme that can be considered as a proper object of scientific curiosity.

"There is," says St. Paul, 'a natural body, and there is a spiritual body.' The argument carried on through the 15th chapter of the 1st Epistle to the Corinthians stands alone, or nearly so, in the body of Scripture, as well as to its subject as its style, for we meet with nothing elsewhere so much resembling a physiological disquisition, or anything that goes so far in setting before us, at one view, the natural history of man, considered as destined to immortality. 'There is a Spiritual Body.' It is then Body, and not Spirit, to which the reasoning of the Apostle, in this instance, relates.

"That which Christianity requires us to believe is the actual survivance of our personal consciousness embodied, and the perpetuity of our sense of good and evil, our continued sensibility to pain and pleasure, and the unbroken recollection, in another life, of the events and affections of the present state.

"The animal body is not itself the life, nor is it the cause of it; but the one as well as the other are the instruments of the mind, and the necessary medium of every productive exercise of its faculties.

"This intimate connection between Mind and Matter, while it exposes the mind, passively, to the influence of the inferior element, becomes, in return, the means of its exerting a power; and how mysterious a power is it over the solid masses around it! Mind, embodied, by a simple act or volition, originates Motion. It may, without much hazard, be assumed that motion, in all instances, originates in an immediate volition, either of the supreme, or of some created mind, and that this power is exerted by created minds through the means of a corporeal structure. In what way this power may, in future, be extended or enhanced we shall soon have to inquire.

"At present, we are conscious of the fact that activity and force are infused into the moral sentiments, even the most exalted of them, by their alliance with animal sensations; it is so with the domestic affections, and with general benevolence, and pity, courage, and ambition. The rule of analogy, therefore, leads us to suppose that similar effects will follow from a similar combination in the future construction of human nature.

"Once more, the corporeal alliance of Mind and Matter is in the present state, and, as we may strongly conjecture, it will be the means of so defining our individuality in relation to others, as is necessary for bringing minds under the conditions of a social economy.

"In thus naming what appear to be the common prerogatives or conditions of corporeal existence, whether natural or spiritual, we, of course, do not include any of those adjuncts of the present life which make part of our animal organization merely, and which may readily be conceived of as dropped with the perishable body.

"We are next to ask in what manner the actual powers of the present structure of human nature may be conceived of as expanded or advantaged, consistently with those great principles of analogy which we find to attach to the divine operations in all their departments."

#### From Chapter Second.

"I must remind the reader of the important distinction between the mere creations of the imagination, and the legitimate results of analysis and abstraction. Plainly, it is not the imagination that can aid us in conceiving of a new and different mode of existence, but the faculty of analysis may boldly and safely outstep the imagination, and it may, by a careful examination of the constituents of human nature, considered in their abstract value, be able to point out other modes of construction, such as, while they imply only small actual changes of form, involve high prerogatives."

#### From Chapter Third.

"That the principle of analogy will hold good, in connecting the present with the future constitution of human nature, is a persuasion which, while the material universe is before us, it is scarcely possible to resist; and that such analogy will actually run on from the present to the future, the language of Scripture plainly implies.

"Wherever there is feeling, there is also muscular power and will. Now this power, mysterious as it is, may be conceived of as applied in a very different manner, and so as to involve a great and desirable extension of our range of corporeal enjoyment and activity. It was an ancient opinion, to which modern philosophy also inclines—that motion, in every case, is the product of mind, and that though transmitted and continued through various means, it never commences except in a volition, either of the Supreme Mind or of created minds.

"In fact, the power of the mind over matter involves no process at all; there is no circuit of acts or preparations: motion follows will, just as perception follows the impact of vibrations—without an interval: will and motion are immediately conjoined,



and the organic or mechanical structure by which it is effected are modes only through which the power of the mind is defined, and is directed in a particular line of movement.

"The *vis inertia* of matter, the tendency of gravitation, and the resistance of the atmosphere, or of more dense fluids, are all instantaneously overcome by a direct mechanical force—a force which is not that of bones, tendons, nerves, and muscles, but the force of mind. The expansive power of heat, as applied in the vaporization of water, is not a more direct mechanical force than is the impulsive power of the mind in man and other locomotive animals.

"The mind is in the hand, or the arm, or the leg, and there it originates the motion; the complex mechanism of the nerves and sinews performs its part, at the moment when called upon, with as little of our control or interference, as the heart, and the intestines, and the liver, perform their constant offices.

"The mind impels matter with the celerity of lightning, and with a force that is bounded, as it seems, only by the adhesive strength of the engine it employs, that is to say, by the solidity of the bones, the tenacity of the ligatures and tendons, and by the degree in which the fleshy substance may be wrought upon.

"The first article, then, of our hypothesis concerning the future spiritual body, involves nothing more than an extension of a power now actually exerted by the mind, and which is easily conceived of as set free from its muscular restrictions in such a manner as should allow of locomotion by simple volition, as well as of the power to put external masses in movement.

"Is there not a latent, or a half latent instinct in the mind, which speaks of a future liberty of ranging, at will, through space? Some, perhaps, will admit that they have indistinct anticipations of this sort, quite as strong as are those moral and intellectual aspirations after immortality which have been considered good presumptive proofs of the reality of a future life.

"The oft quoted passage (Isaiah xl, 31) may possibly have a secondary reference to the future corporeal powers of the sons of God: 'They shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.'

#### From Chapter Fourth.

"Now it can not be deemed extravagant to suppose, that instead of the aid furnished to the eye by the telescope, the perceptive faculty itself might be so exposed to the emanations or vibrations of light, as to be able to distinguish, at once, what now it does distinguish by the aid of refraction. We regard it as altogether a probable supposition that the same mind which now discerns spheres, and distinguishes their motions at distances incalculably remote, may hereafter be so advantaged, in its organic structure, as to discern bodies and their movements on the surfaces of the planets of our system. If this be a wild hypothesis, it is an hypothesis like that which assumes that the infant who now crosses the nursery may, in time, and by the use of the very same locomotive powers, perambulate the globe. The actual discoveries of modern science are such as to render everything credible which can be proved to come within the compass of analogy, and whatever is true, or may be made to appear probable, in relation to vision, may be assumed, *mutatis mutandis*, in relation to the other senses.

"We ought assuredly to believe that He who has endowed his rational family with powers to comprehend the reason of His works, and with dispositions to admire what they understand, will not, in the end, hide from them anything which they might know with safety or advantage, and that gradually the veil will be drawn aside, so that what once was inscrutable shall be openly displayed. These progressive revelations, instead of inflating intellectual vanity, must tend rather to inspire an ever-growing awe of the inexhaustible wealth of the Infinite Intelligence."

#### From Chapter Eighth.

"One supposition that offers itself in relation to the future communion of minds is this, namely, that the method of expression by arbitrary signs should be altogether superseded, and that, in the place of it, the mind should be endowed with a power of communication by a direct conveyance of its own state, at any moment, to other minds, as if the veil of personal consciousness might, at pleasure, be drawn aside, and the entire intellectual being could spread itself out to view. 'If there are tongues, they shall fail,' says the Apostle, and it may be that language itself shall give place to the conveyance of thought, in its native state, from mind to mind.

"Melody and harmony have a fixed affinity with the several

emotions of our moral constitution, and they awaken with unvarying certainty and precision this or that sentiment or passion. And this mode of communion may easily be conceived of as extended and improved. Language, or the symbolic conveyance of thought, is but a melody, sweet, yet simple; but a full utterance of soul, such as we have here imagined, would, in comparison, be a swelling harmony, as of many voices and instruments."

#### From Chapter Eleventh.

"Hitherto we have adventured nothing concerning the exterior conformation or visible structure of the future human body, nor indeed are much disposed to do so, inasmuch as it is a subject of secondary importance, and one that comes less within the reach of rational conjecture. Nevertheless, let a word, *en passant*, be said on this point. We assume, then, in the first place, that the apparent import of some passages and phrases of Scripture tends to suggest the belief that the die of human nature, as to its form and figure, is to be used again in a new world. From the general tone of the inspired persons we might gather the opinion that, in speaking of the human body, they, with a prophetic eye, beheld it as destined to a new and permanent glory, and as intended to stand as the image of God, freed from distortions and blemishes, and exempt from decay. So plastic are all materials under the hand of Infinite Intelligence, and so susceptible are natural forms of accommodation to two or more purposes, and so much does the unexhausted skill of the Creator delight to show its resources, that we may readily believe the human body to have been so planned, from the first, as that its form might adapt itself to another and a different internal economy. Our hypothesis, then, is that the spiritual body, and the future mode of human existence, shall give evidence (not so clearly given in the present world) of an absolute supremacy in relation to the primary laws of the creation, such as affords room for highly complex adaptations of elements and principles within the simplest structures."

#### From Chapter Twelfth.

"There may be, as, in fact, we assume that there are, the strongest physical reasons for expecting a new and higher kind of life intended for the human family. Innumerable analogies, gathered from the processes of the vegetable and animal world, illustrate and corroborate this expectation; while the irresistible impulses or instincts of the human mind, moral as well as intellectual, support it. Nevertheless, our faith and hope rest upon the affirmation of Heaven itself. It is not as theorists, but as believers, that we look for another life.

"It will, perhaps, be found, in some instances, that our conviction of the reality of things future, or unseen, has suddenly become more impressive, in consequence of our having seen reason to think of them as *natural*, or as proper parts of the established scheme of the universe, instead of miraculous interruptions of that scheme.

"With the daily miracles (so to call them) of the vegetable and animal world before our eyes—with creations, renovations, transitions, and transmutations innumerable going on, while yet individuality and identity are preserved, nothing ought to be thought incredible, or even unlikely, concerning the destiny of man, which comports with these common wonders, and which is in itself only an analogous transformation. Indeed, one might say, the probabilities that man—the chief terrestrial animal, and an animal of so complex a constitution—is destined to undergo several transitions, are as a thousand to one to the contrary. Everything belonging to human nature bespeaks the existence of powers and instincts undeveloped, and which, though they indicate their presence, do not reach their apparent end in the present state.

"To impugn, then, the doctrine of immortality, or of another stage of existence succeeding the present, is to find a species marked in the most distinct manner with the indications of a future transformation, and yet to affirm that no transformation awaits it.

"If, from an ill-judged fear of giving way to a skeptical temper, we refuse to entertain the physical along with the religious view of these and of similar events, we expose ourselves to the danger of being driven altogether from our religious convictions, by proofs not to be resisted, of natural agency in bringing those events about. *It is not the lessening, but the enhancing of religious sentiments, toward which we are now tending.*"

#### From Chapter Thirteenth.

"Now we may reasonably imagine that, in the moment of our passage from the present to another mode of existence, the several

powers of life shall have become more intense in their activity; our consciousness will have been expanded; the faculties will no longer labor and faint at their tasks, or relapse exhausted; life will burn clear and steady, and will not need replenishing, but yet the inner man—the individual—the moral personality, will be untouched; the remembrance of yesterday, and of its little history, will be distinct and familiar, and we shall come to the instantaneous conviction of the momentous practical truth, that the physical and the moral nature are so thoroughly independent one of the other, as that the greatest imaginable revolution passing upon the former, shall leave the latter simply what it was, and that then we shall perceive all things with a sharp intensity, and shall have a bright, vivid consciousness of life, such as shall make us think of the gone-by period of animal life, as if indeed it had been a dream. It is so that a man may have groped his way across a marshy level, veiled in fogs, till he comes to the foot of a steep, where, after some arduous steps, he gains a height, and not only overlooks the mists of the swamp, but beholds a wide, illumined landscape and the clear sky and the sun.

"Much, indeed, that belonged to our first stage of existence will, in the retrospect, appear shadowy and unimportant; but not so any of those events, or courses of conduct, that shall be found to have created or controlled our moral being. We conclude that any expectation of an improvement of the moral nature, merely in consequence of a transition from a lower to a higher stage of physical existence, will be found delusive.

"Far from supposing that, in a higher region, where the affections shall be more intense and more permanent, nothing shall be done or thought of but to indulge these profound sentiments, or that an invariable, inactive, unproductive ecstasy, is to fill the endless circle of ages; on the contrary, we assume it as certain that every active faculty, corporeal and rational, shall then come into play at a vastly enhanced rate, and with much more fruit and advantage than at present—the impulse being greater and more uniform, the movement shall be proportionably accelerated."

#### From Chapter Fourteenth.

"A due consideration of the essential, and therefore unalterable, disparity which separates finite and dependent minds from the Infinite Mind, will lead us to perceive that no future advancements whatever, that may be made by the former in knowledge, or goodness, or intellectual power, can in any sensible degree lessen the interval between the Creator and his creatures, even the most exalted of them. It is at once mathematically and metaphysically certain that the finite can never measure the infinite; and inasmuch as it does not either measure or grasp it, the symmetry of the infinite can never be seen, or be otherwise than hypothetically assumed and devoutly confided in. The attributes of God must therefore *always* surpass the comprehension of his creatures, and if his attributes are incomprehensible, the visible acts too, which are the products of those attributes, can be but imperfectly understood. It is indeed highly probable that certain difficulties, which embarrass our speculative theology, and which now afflict us by their formidable aspect, may utterly vanish when we reach a higher and more advantageous point of view.

"Can we doubt that He who, in his Word, 'is calling us to glory and virtue,' and who, by the same channel, enjoins a manly and vigorous discharge of our parts, is also, in the actual circumstances through which we are led, preparing the intellectual and moral powers for what they are to perform in another sphere? It is clear, too, that the noblest and most generous tempers, the very choicest minds, make the readiest proficiency in learning this lesson. Adhering then to the rule of analogy, and confiding in the principle that a rational consistency and an adaptation of means to the end, runs through the Divine proceedings, we conclude that the future life shall actually call into exercise a bold energy, and intrepidity, and ambition too—an ambition not selfish or vain, but loyal. It is surely a frivolous notion that the vast and intricate machinery of the universe, and the profound scheme of God's government, are now soon to reach a resting place where nothing more shall remain to active spirits, through an eternity, but recollections of labor, anthems of praise, and inert repose. No idea can do more violence to all the principles upon which we reason that this does.

"With no other indication of the destinies of the universe than what may be furnished by those swelling emotions of pity that are now working, pent up, in tender and noble hearts, we should hardly fear to err in assuming that a sphere will, at length, open upon such spirits wherein they will find millions needing to

be governed, taught, rescued, and led forward, from a worse to a better, or from a lower to a higher stage of life. In admitting suppositions of this kind, we are not compelled to trench at all upon any article of our Christian belief. All we do is, on the strength of the principle of analogy, to conclude that a preparation of feeling and of moral qualities shall find expansion in a future life."

*From Chapter Seventeenth.*

"Our second conjecture is, that within the field occupied by the visible and ponderable universe, and on all sides of us, there is existing and moving another element, fraught with another species of life—corporeal in deed, and various in its orders; but not open to the cognizance of those who are confined to the conditions of animal organization—not to be seen, not to be heard, not to be felt by man. We here assume the abstract probability that our five modes of perception are partial, not universal means of knowing what may be around us, and that as the physical sciences furnish evidence of the presence and agency of certain powers of nature which entirely elude the senses, except in some of their remote effects, so are we denied the right of concluding that we are conscious of all real existences within our sphere.

"There prevails, throughout the system of nature, a pervading of the dense elements by the less dense, or the fluid, or the gaseous. Thus all solid bodies are penetrated, either by humidity, or by the elastic gases, or by the imponderable elements—light, heat, electricity, magnetism. Again, fluids are, in like manner, pervious to other fluids with which they may combine; and in its turn, the rarest gas is traversed by, and commingled with, other elastic bodies, and by light, heat, electricity, or magnetism. Thus heat expands metals and at a certain point fuses them, and so galvanism puts into activity the chemical affinities of many solids and fluids. But in other cases the pervading element takes its course through the pervaded body without giving any indication, upon that body, of its presence or of its passage. Thus electricity passes unnoticed through a conductor, magnetic attraction takes its way through intervening bodies, and the power of gravitation causes masses to approximate to a great distance.

"We believe that this constant principle of the visible world, showing itself as it does in a thousand modes around us, which our modern physical discoveries have brought to light, has a still further and higher play in relation to the sentient and intelligent universe. That is to say, we insist upon the abstract probability of the existence, on all sides of us, of an invisible element sustaining its own species of being, some perhaps ephemeral, others rising to the highest pitch of intelligence, accountable and immortal. Our present conjecture supposes that, within the space encircled by the sidereal revolutions, there exists and moves a second universe, not less real than the one we are at present conversant with; a universe elaborate in structure and replete with life; life agitated by momentous interests and perhaps by frivolous interests; a universe conscious perhaps of the material spheres, or perhaps unconscious of them, and firmly believing (*as we do*) itself to be the only reality. But we should unquestionably consider as more probable the supposition that the two orders of existence, whether consciously or not, on both sides, are, nevertheless, really related to each other, and that, in fact, the one is an after-stage to the other. Here, again, we have recourse to the aid that is furnished in so many cases by actual analogies.

"Our present conjecture, we confess, although sustained by various analogies, infringes upon certain natural prejudices, which impel us, contrary to the discoveries of science, to assume that when we perceive nothing, there can be nothing near us, or that our senses bear upon and reveal all species of corporeal existence that come, locally, within their range. This confidence, in the extent of our perceptions, is a prejudice to be discarded from our philosophic speculations; it is, in fact, wholly destitute of foundation in reason.

"The magnetic influence or stream is not palpable, as is a current of water or of air, nor is it visible, nevertheless it proves its reality by giving a regular figure to loose particles of iron, and by sustaining a mass of steel in contact with the magnet. In this instance *touch and sight* go no further than to make us acquainted with the remote product of an occult power. On the table before us a needle, nicely balanced, trembles, and turns, as with the constancy of love, toward a certain spot in the arctic regions. We therefore assume the presence of an element universally diffused, of which we have no direct perception whatever.

Now, let it be imagined that the sheets of a manuscript, scattered confusedly over a table or floor, and that, at last, every leaf has come into its place, and is ready for the compositor. In such a case we should, without any scruple, assume the presence of an invisible rational agent, just as in the case of the oscillations of the needle, we had assumed the presence of an invisible elementary power. Is there any ground for considering the one as abstractedly incredible and impossible, while the other is known to be real and ordinary?

"Nor in considering questions of this sort ought we to listen for a moment to those frequent, but impertinent questions, that are brought forward with the view of superseding the inquiry; as, for example, what good end is answered by the alleged extra natural occurrences; or, is it worthy of the Supreme Wisdom to permit them? and so forth. The question is a question first of testimony, to be judged by the established rules of evidence, and then of physiology; but neither of theology, nor of morals.

"A diseased action of the nervous system, in certain conditions, generates visual illusions of the most distinct kind; but no such explanation will meet the many instances, thoroughly attested, in which the death of a relative, at a distance, has been conveyed, in all its circumstances, to persons during sleep; nor again, to those instances in which some special information, buried in the bosoms of the dead, has been imparted, during sleep, to the living. In these cases, the singularity of the facts conveyed, and the impossibility of their coming through any ordinary channel, ought, on every principle of philosophical and of forensic evidence, to be admitted as furnishing proper proof of an invisible interference. The time will come when, in consequence of the dissipation of popular superstitions, and of the removal of the prejudice which makes us ashamed of seeming to believe, in company with the vulgar, or to believe at the prompting of fear, it will be seen that facts of this class ought to engage the attention of physiologists, and when they will be deliberately assigned to their places in our systems of the philosophy of human nature.

"Notwithstanding prejudices of whatever sort, vulgar and philosophic, facts of whatever class, and of whatever tendency, will at length receive the regard due to them as the materials of science. Some human beings are wont to walk in their sleep, and during the continuance of slumber perform, with precision and safety, the offices of common life, and return to their beds, and yet are totally unconscious, when they awake, of what they have done. Shall we allow an objector to check our scientific curiosity on the subject of somnambulism by saying, 'This walking in sleep ought not to be thought possible, or as likely to be permitted by the Benevolent Guardian of human welfare.'

#### ASSISTANCE TO THE LOW SPIRITS.

BURR OAK, ST. JOSEPH'S CO., MICHIGAN.

How beautiful, how beneficent, how complete, are all the designs, arrangements and purposes of the Almighty! No sentient, being however humble, or however perverse—no plant, no flower, no insect, however minute and trivial, is forgotten, or beyond the reach of his all-controlling care and power. Oh! what a stigma, what a reproach upon the unmistakable and eternal goodness of the Infinite Father it is to, even think that a part of the race of man is to be lost forever! Surely a mind so callous, a heart so granitic, as to give unblushing utterance to such a sentiment, while the blessed circumstances and relations of a happy existence, surround it day and night, must yet, at some time in the unborn future, perhaps it may be afar off, realize the softening influence of a kind repentance, and come to a true understanding and appreciation of God's love and power.

How different the tidings which the angels bring to our ears! O how beneficent and kind is our Father in heaven! "All are to be redeemed!" is the universal testimony of these angelic messengers, the Spirits. All can repent, reform, "come to a knowledge of the truth." But how? What means has God provided for the redemption of the sinful soul in those gloomy spheres beyond the grave?

On this point, a few of us who meet regularly to acquire what knowledge we can of Spirit-life and condition, have gained some highly important information. As I have never seen it in print, I will give it. It may not be new to all your readers, but I think it can not fail to be of infinite service to some of our unfortunate fellow-mortals who, in darkness and pain in the Spirit-land, wearied and famishing, long for a release, long for light and a better condition, though they mourn without hope, having always

here been taught to believe that there can be no change after death. Barbarous doctrine! Our Spirit-friends have told us this:

A progressive Spirit can not communicate directly with an unprogressing Spirit, nor can the latter see the former. The only way by which the higher Spirits can communicate with those that have never changed their condition after death, is by *impressing their minds* with whatever they wish to say to them. Thus it is a very difficult matter always to convey to low Spirits information respecting a better state, and with certainty enough for them to believe it. But persons here, who are mediums, can give them the information, whenever the unprogressed Spirits can be brought to them. I believe that mediums do not generally know this.

Allow me to relate to your readers some things which have transpired here with us, and by means of which this information was attained. Four weeks ago, a Baptist minister residing near, died, and found his place in the fifth circle of the first sphere. By some means, I do not now remember how, his Spirit came in contact with an excellent medium here, Mr. Whitney, and the information he obtained from him aroused his naturally energetic mind to effort, and he immediately began to advance in the gradual scale of development. He then told us that during his public life he had been preaching men down to perdition; now it should be his purpose to rescue them as fast as possible from their fallen and distressed condition. So, though unseen by the unprogressed Spirits, yet being so material still in his nature, he is able to influence them and bring them into the presence of the medium, of whom they first hear the words of life—joyful tidings to them—that it is possible for them to improve their condition; that no matter how polluted they may be, by "ceasing to do evil and learning to do well," they rise triumphant over sin and its consequences, and enter at once upon a new life of light, joy and peace, ever advancing in purity and knowledge toward the fountain of all life and all truth.

We are told also, that it is only the lower progressing Spirits that can so influence the unprogressing as to induce them to go to the place of the medium. Within a week past, forty or fifty unprogressing Spirits have been rescued by us and sent away rejoicing. Many have come back and testified of their improved condition, and of the great happiness they now enjoy. Most of them would discover a change in themselves before leaving us, and some declared they saw bright Spirits. A few doubt at first the truth of what is told them, so tenacious are early impressions. One Spirit—a female—after being told what to do to save herself, exclaimed, through the medium, in a tone of half-concealed joy, "Will that enable me to see my little children?" We assured her it would. She then prayed, the first time, she said, in her life.

I might go on with this relation, but let this suffice. Here, then, is an important work for mediums, the world over. Instead of repulsing the low, undeveloped Spirit, let the love which heaved the bosom of the good Samaritan, induce you to lift them up, pour oil into their wounds, and point them to a higher and ever-unfolding life. Tell them to do good to their fellow-beings where they are, instead of evil, and that by this eternal law of kindness they will be sure to rise and join the ransomed in the spheres of light above.

CHAS. BETTS.

THE DISCOVERY OF GOLD IN CALIFORNIA.—The discovery of gold in California, though it has enriched the nation, has been attended with disaster to the discoverers. Capt. Sutter, in whose mill flume the first gold was found which gave rise to the California fever and peopled that region, has been entirely ruined by the turn that events have since taken. In an account which he gives of the effect upon himself, he says it broke up his labors, stopped his tannery, left his mills deserted, and from the prospect of being the richest man on the Pacific, he is now hopelessly ruined. Marshall, the man who made the discovery is hardly any better off. At this very moment, wronged of every dollar and foot of land he possessed, he would not have, but for the daily charity of comparative strangers, even a cabin in which to lay his head to rest at night. Sutter says that it was in a conversation with Marshall that Hargrave, the discoverer of gold in Australia, first obtained the idea of seeking for the precious metal in that country. Mr. Hargrave, for this discovery, received from the British government the sum of £5,000, (\$25,000), and from the Australian government £10,000, (\$50,000),—making \$85,000



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, MARCH 6, 1858.

### "HAS CHRISTIANITY A FUTURE?"

A writer in the *Westminster Review* discourses as follows on the Christianity exhibited in the prevailing religions of the world:

"A distinguished foreigner, in his own consciousness a true Christian, whose name we could not properly here bring forward, on a recent day said, in a select circle: 'I begin to doubt whether Christianity has a future in the world.' 'Why so?' asked one present, in surprise at such an augury from such a quarter. 'Because,' he replied, 'neither in India, nor in America, nor anywhere at all in Europe, does any of the governments called 'Christian'—I do not say, do what is right, but—even affect and pretend to take the Right, as understood and discerned by itself, as the law of action. Whatever it was once, Christianity is now, in all the great concerns of nations, a mere ecclesiasticism, powerful for mischief, but helpless and useless for good. Therefore, I begin to doubt whether it has a future; for if it can not become anything better than it is, it has no right to a future in God's world.'"

The above question begins to be seriously considered by the observing, the intelligent, and the reflecting Christian. We answer for ourselves, that Christianity hath immortality. But the ecclesiasticism, the mere authority outside of reason, and all pompous forms and ceremonies, all assumptions and pretensions contravening common experience and common sense, with all the phylacteries which now incumber it, are to be burned up as the wood, hay and stubble. But pure and undefiled Christianity shall be saved yet so as by fire.

Notwithstanding Christianity was proclaimed eighteen hundred years ago, still the people in general live in consonance with the spirit of the Mosaic hierarchy. Acquisition of lands, houses, position, fame, advantage and authority, seem to be the chief end or purpose of men generally, and when these are gained, they are usually exercised without mercy to the neighbor, or care for the interests of humanity.

In all ages of the world there have been men who sought a livelihood by assuming to be special agents of God, and by driving trades in spiritual things. It has been an important part of their business to teach that there is a great mystery in godliness, and that it required them (God's special agents) to explain it, and perchance save a remnant of the human family from the irrevocable consequences of ignorance or unbelief in what they have made a part of the mystery of their godliness.

That simple Christianity which requires men to do unto others as they would that others should do unto them, has long since been ruled out of popular religion, until the greatest mystery of godliness, now-a-days, is that any man should be so simple as to do as he would be done by. These traders in Churchianity have found it necessary to add to extravagance gaudiness, and to gaudiness fashions, until churches are turned into show-shops, and preachers into puppets and panderers to popular sins. This popular Christianity is naturally esteemed by earnest minds as a sickening burlesque on God and genuine human aspirations. It is no longer loved or feared by its votaries; its power for good has been subverted to bad ends, and its genuine truth is lost in the smothering garb of ecclesiasticism.

This trade in the most sacred principles and precepts among men, has nurtured the most abject poverty, suffering, discontentment, back-biting, slander, deception, fraud, perjury, murders and suicides, which startle us on every hand. Not only is Christianity, but inalienable rights and civil laws are bought and sold for money, office or fame. The oath of office has become a mere unmeaning form, and our law-makers sell out their influence and their votes for special enactments. Property is made and destroyed by law. The most sacred interests of humanity are jeopardized, both by our civil and religious institutions, and no substantial justice or respected power seems left to guide and save mankind from general anarchy.

Notwithstanding the foundations of society seem to be broken up, there is evidently a power unseen, yet potent, in the earth, taking advantage of the prevalent recklessness to time-honored and crumbling institutions, and moulding the heart and affections of the individual into righteous conditions. Commerce in Christianity, in civil laws and the luxuries and necessities of life,

has run its mad career of riotous living, and culminated partially in the zenith of prosperity, in the late most disastrous commercial revulsions.

Spirits have pricked the consciences of men, and opened the commercial eye to perceive the prevalent deceptions in trade. With this spiritual influence on men, all the resolves of Wall-street that "there was no occasion for the panic, and that confidence be restored," could give no relief. Neither do we believe it would have been possible to avert the disaster, even had the banks discounted every note offered. Neither do we believe the influence will stop with the commercial disasters. The popular Church, we believe, is under the serious consideration of Spirits, and we are looking for greater trials and confusion than it has ever before experienced. Few will be able to realize the cause, but harmony in the Church will soon be in as great demand as confidence in commerce. Already what is at present called a very general revival is apparent. Daily prayer meetings are becoming general; but prayers can not save them in their popular forms. Many Christians will mourn over the destruction of the Church hierarchy, and think all is gone. But believe it not; it will only be purged of its falsities, and nothing true and worthy of Christianity will be lost. Notwithstanding the popular Christian may not be able to recognize the Christianity which will be saved, yet it is necessary the house should be purified, swept, and garnished. Christians, like merchants, will remonstrate earnestly against the Spirits of righteousness for having come to "torment them before the time." nevertheless it is necessary that the demons be cast out of them, even if their vitals be somewhat torn; for under the new order, men are not to prosper in iniquity. But pure and undefiled Christianity will have a future in God's world, because it is the normal life of man.

### THE SPIRITUALIST, CLEVELAND, OHIO.

Our worthy co-laborer, editor of the *Spiritualist*, has made an earnest appeal to be sustained in his noble endeavors to minister to the spiritual needs of humanity. We make the following extracts, hoping it may enable many Spiritualists more deeply to realize their individual responsibility to themselves, their kindred and friends, and to posterity, in sustaining these public means of interchanging facts and thoughts respecting the great unfoldings of the nineteenth century. Our brother's anxieties, trials, mental sufferings, pecuniary losses and disheartenings, have, we believe, been the common lot of those who have attempted to sustain periodicals devoted to modern Spiritualism.

It is, perhaps, proper for us to say that when we made arrangements with Messrs. Sterling and Crittenden, to supply the TELEGRAPH to the subscribers of the *Universe* (which had ceased to be issued), we understood they had sunk considerable money in the *Universe*, and were still liable to the subscribers for monies advanced for that paper, which they wished to pay by sending the TELEGRAPH instead of the *Universe*. Under these considerations, we entered into an agreement with them, supposing they would charge their patrons full price (\$2 per annum) for the TELEGRAPH. We were much surprised, after the agreement was made, to receive their circular, offering the TELEGRAPH at a reduced price. At that time we were entirely ignorant of any disagreement between Messrs. Sterling, Crittenden and Everett, or that our arrangement at all interfered with friend Everett's enterprise or wishes. We are sorry even to have given the appearance of interfering, or taking sides in their differences. We think the *Spiritualist* is ably edited, and is a paper which Spiritualists can ill afford to lose; and we trust it will be sustained.

### AN APPEAL.

In this cause we have suffered the loss of all things. With the most rigid and self-denying economy we barely live. The hardness of the times, and the consequent inability of many to renew their subscriptions, and other causes too numerous to mention, have operated to discourage us in our well meant endeavors to advance a cause which is near our heart, and is worthy of the respect of every enlightened mind. Often and fervently have we prayed to have the bitter cup of our sufferings removed, that we might not be compelled to drain its dregs; but the controlling powers demand the sacrifice, and we are constrained to toil on.

The time is near at hand when some hundreds of those who have taken and read this paper, will have an opportunity to renew their subscriptions, and by doing so, will essentially contribute to the relief and encouragement of those who, for two years and a half, have labored for their good. WILL THEY DO IT? Will the hundreds who have heretofore, and hitherto subscribed for this paper, and the thousands who have read it, come promptly and generously forward, and not only renew their subscriptions, but induce others to become its patrons and readers? Or will they, with the plea of 'hard times' in their minds, and with an icy feeling in their hearts, withhold their support, and leave us to struggle on as best we can?

"We are aware of the fact that another paper, designed as a compe-

titior of this, and depending, in a great measure, for its success upon a division of the patronage of our friends, has presented its claims—that an eastern paper, the TELEGRAPH, has been offered to our subscribers at a large discount from its usual price—that great exertions have been made by the editor of the *Clarion* to introduce that paper into places where the *Spiritualist* has circulated—and that other publications are persistently urged upon the attention of the Spiritualists of Ohio and the West—we are aware of all of this, and have, at times, almost despaired of being able to stand up under all this accumulation of disheartening circumstances. And yet, 'though cast down, we are not destroyed.'

"This is probably our last appeal. Hopeful for the best, we are prepared for the worst. The *Spiritualist*, as it has been, as it is, and will continue to be, will go on, and all its pledges will be, as they have been, honestly and honorably redeemed. Those who stand by us will receive our grateful acknowledgments, and enjoy an abundant reward. Those who turn aside and leave us to languish, or perish by the wayside, will take with them our heart-felt regrets, commingled with our best wishes for their progression and happiness.

"Prompt and resolute endeavors on the part of our real friends, will, it is confidently believed, be attended and followed by success. Let no time be lost, and no reasonable amount of effort be spared. Having thus spoken, and to this extent laid before our readers the thoughts and intents of our heart, we wait, in patience and in confidence, for the desired response, and the needed encouragement.

L. S. EVERETT, Editor of the *Spiritualist*, Cleveland, O.

### MEETING IN DODWORTH'S ACADEMY.

Mr. Loveland occupied the desk last Sunday. In the morning he read the Scripture narrative of the lost sheep, lost piece of silver, and the prodigal son, as appropriate to his discourse, which was respecting inspiration.

He commenced by quoting the 8th verse of the 32d chapter of Job: "But there is a Spirit in man; and the inspiration of the Almighty giveth them understanding." Inspiration, he said, seemed to have been very well understood by the author of this writing. He agreed with him that it was a breathing into, and exhilarating of, a living soul; and he maintained that it could not be applied, as the Church commonly applies it, to a book, the Bible; and he thought it also a mistake of the Church to suppose that inspiration from God came only to the fathers of the Church, and was confined to a brief period and a few individuals. The Church says, Inspiration is authoritative, and these writings—these Scriptures, the Bible—are inspired. He thought it must have required a very nice discrimination by the collators to cull what is termed the *inspired Scriptures* from the mass of rejected Scriptures. Men naturally differ respecting what is inspired by God and what is not. Hence the very natural discussion as to whether the Scriptures selected and forming the Bible, are any more inspired than those which were rejected, or whether any Scripture can be inspired. Agreeing with Job, that the "Spirit"—that which is capable of "understanding"—only can be inspired, he can not recognize any Scripture as being inspired. He admitted that the Bible contained thoughts and utterances which were the result of inspiration of human souls.

But, said the speaker, many of the clearly inspired thoughts embodied in the Bible, were not born into the world under what is called the Mosaic and Christian dispensations. The Old Testament contains Scripture forms of the floating inspiration, and the New Testament contains Scripture forms of the inspired thought outside of, and anterior to, the Christian dispensation, which shows that inspiration is by no means confined to the Church. He thought human progress and inspiration, like the ocean, had their ebb and flow tides.

When humanity seems drifting to infidelity and kindred errors of thought and conduct, then the heavens more freely open to arrest their downward tendency, impregnating the very air with elements of inspiration which restore man to himself, and call him back to virtue and truth.

### More Miracles in Brooklyn.

The New York *Times* is told that the Catholic Fathers who recently visited Brooklyn (and whose "miracles" we have noticed heretofore) have not enjoyed a monopoly of the wonder-working power, but that cures equally great as those which they performed, are being wrought by Mr. J. Læwendahl, from Prussia, a teacher of music and languages. His cures are effected without medicine, and simply by the laying on of hands, and several cases are specified by the *Times* which are quite remarkable. It may be remembered that we gave several months ago an account in our columns of a somewhat remarkable representation of an event that occurred in London, that was spiritually given through Mr. Læwendahl, then in Brooklyn, some two weeks before the news of the event arrived, per steamer, in this country. It is not stated in the *Times* that Mr. Læwendahl is a Spirit-medium, and that he professedly derives his healing powers from supermundane sources, but this fact is well known to many of Mr. L.'s acquaintances.



## DR. ORTON'S TOUR.

WATERFORD, Feb. 18, 1858.

MISS HARDINGE AT MONTREAL.

I have just had the satisfaction of meeting Miss Hardinge here—at the house of Gen. Bullard—on her return from Montreal, and of learning from her lips, and the Canada papers she has brought along, the results of her northern mission, which have been, and promise still to be, of a most interesting character. It seems that before leaving the States, at Rutland, Vt., she was informed that her presence at Montreal as a public speaker, both on account of her sex and the doctrines she advocated, was likely to produce some disturbance; and that certain persons were threatening to procure her arrest, should she undertake to lecture, as a disturber of the public peace, and was advised not to proceed.

On her arrival at Montreal, all this proved true. Nevertheless she proceeded to the fulfillment of her engagement. On entering the hall where she was to speak, on the first evening, she was met by sneers and audible discourteous remarks, on the part of some of the audience. This, however, ceased when she had spoken a few words, and all remained quiet and attentive to the close of the lecture.

The audience, on this first occasion, was not large; but among it was a strong array of learning—of priests, lawyers, doctors of various orders, and reporters. The time having arrived for questioning the speaker, a Jewish Rabbi, of great scholarship and intelligence, was placed in the van as chief spokesman. A period of profound and exciting interest succeeded. The questions—at least some of them—according to the journals of that city, were put with the obvious purpose of confounding the speaker; but according to the same authority, each successive attempt was promptly frustrated, and the tables turned upon the querists. It was declared that the speaker must have devoted her life to study, in order to be able to exhibit the learning she displayed. The Rabbi announced that it was plain that she was acquainted with the Hebrew language, and interrogated her on that point. She replied that she had never studied the Hebrew. But very shortly after, she tripped him on a point relating to that language, and reasoned him down until he acknowledged his error. At the close of the session, the victory remained triumphantly with the inspired but unconscious speaker.

On the second evening the hall was crowded, but with the lecture, the exercises terminated. No one, according to the journals referred to, seemed willing to enter the lists and oppose himself to the ready wit and knowledge of the speaker.

Two more evenings of crowded audiences, at an admission fee of twenty-five cents, succeeded, with like results. The questions were again resumed, but with no better success on the part of the querists. On all points raised, the woman speaker remained confessedly master of the field; and with a fifth and free lecture on the Sabbath, on which occasion she was tendered and occupied the Unitarian Church, Miss Hardinge brought her labors at Montreal, where Spiritualism seems previously only to have been known in name, to a conclusion, promising important future results.

## A RHODE ISLAND PROPHET.

In my previous letter I was speaking of the Rev. Mr. Davis, of Poughkeepsie, and some of his experiences. The cause has warm and devoted friends in that place, and the acquaintance I there formed, and the brief communion I enjoyed with that intelligent gentleman, as also with Mr. Robert Slee and Mr. R. S. Walker, and some others, will never be forgotten. Among the incidents related to me by Mr. Davis was the following:

Previous to the advent of Spiritualism, and the phenomena which occurred in the Fox family, known as the Rochester Knockings, the approach of the new era was heralded and prophesied of by a lady, Miss —, of Rhode Island. She was evidently a seer, seeing visions, and dreaming dreams, and scanning at times the movements of the Spiritual World, an account of which she gave to her astonished circle of friends. She declared that the Spiritual World was occupied in devising ways and means for opening a communication with the Natural World; that councils were held at which the subject was discussed, after the manner of similar assemblies here; and named that portion of the heavens above the plain lying between Providence and Pawtuxet, as one of those places of meeting. At these meetings, reports of committees were received, embracing an account of the efforts made, and means employed in various places, to achieve the desired result. Among these, the prophetess

distinctly named the efforts made and being made in the vicinity of Rochester, before anything was known of the matter in our place, and indeed before these efforts were at all crowned with success.

TROY AND WATERFORD.

At Troy and Waterford, Spiritualism may be regarded not only as a fixed institution, but as a power. Its friends are legion, and number among them many business men and magnates. The hall at Troy, is large and commodious, and generally well filled. At Waterford, the Kings, brothers, have purchased a building, and fitted it up at their own expense, for the dispensing of the free Gospel.

MRS. HYZER.

Mrs. Hyzer, the well-known trancespeaker of Vermont, is at present a resident of Waterford. I had several interviews with her, and her sister, Mrs. Hazen; both of them remarkable in different ways for special developments. Mrs. Hazen is peculiarly a seer, and delineator of character. Her utterances are drawn from a symbolical panorama which passes before her vision, and which she describes and interprets. In this particular field, I have not seen her equal. Mrs. Hyzer, as one of the best of our public speakers, needs no special notice, but her extraordinary powers as an improvisatrice, may not be so widely known. Thrice, while I was in her presence, she passed under influence, and playing on her melodeon, accompanied the music with lyrical utterances of considerable length, purporting to be voices from my dear departed ones in the Spirit-land; and while the sentiment was every way appropriate, and there was never a hesitation for a word, these inspirations, as poems, were highly lyrical; and so near as I could judge, faultless in measure, rhythm, and rhyme. The music, also improvised, was melodious and agreeable.

As a specimen of these improvisations, most of which are lost from the lack of a phonographer to write them down, I annex the following, which, though by no means new to the public, I think worthy of being put on record in the columns of the TELEGRAPH. The occasion of their utterance was this: A lady inquired of Mrs. Hyzer if the Spirit of Burns ever sung through her, saying at the same time, that she had a question in her mind she desired him to answer. At that time, Mrs. Hyzer had never been conscious of the presence or influence of Burns, but very soon thereafter she improvised this song, which was found to contain the answer to the lady's question:

BURNS AND HIS HIGHLAND MARY.]

Fair lady, that I come to you  
A stranger, but fu' well I ken;  
For ye've known naught of me, save through  
The lays I've poured through Scotia's glen,  
But when I speak o' gliding Ayr,  
O' hawthorn shades and fragrant ferns,  
O' Doon, and Highland Mary fair,  
Mayhap ye'll think o' Robert Burns.

I am the lad, and why I'm here,  
I heard the gude dame when she said  
She'd know, in joyous Spirit'sphere,  
If Burns was wi' his Mary wed.  
I sought to tell her o' our joy,  
Na muckle impress could I make;  
And lady! I have flown to see  
If ye'd my message to her take.

Tell her that when I passed from earth,  
My angel lassie, crowned wi' flowers,  
Met me wi' glowing love-lit torch,  
And led me to the nuptial bowers.  
That all we'd dreamed o' wedded bliss,  
And more, was meted to us there;  
And sweeter was my dearie's kiss,  
Than on the flowery banks of Ayr.

Where love's celestial fountain played,  
And rose-buds burst, and seraphs sang,  
And myrtle twined our couch to shade,  
I clasped the love I'd mourned sae lang.  
And while by angel's harps was played  
The bonnie bridal serenade,  
Though na gown'd priest the kirk rite said,  
Burns was wi' Highland Mary wed.

There's no destroying death-frost here,  
To nip the hope buds ere they bloom,  
The bridal tour is through the spheres,  
Eternity the Honeymoon.  
And now my lady if ye'll bear  
These words unto the anxious dame,  
I think I can ye sae reward,  
Ye'll ne'er be sorry that I came.

On Sunday, I spoke twice in Troy. The day was stormy, and the audiences small. And now, after an absence of near two weeks from the city, during which I have, quite unexpectedly, in view of the previous mildness of the weather, been forced to breast the full severity of winter, I find my lungs so much irritated by use and exposure, as to oblige me to decline the invitation of the friends at Waterford, to remain with them over the Sabbath, and return to New York; where those desiring my services, when softer airs shall visit us, will please for the present to address me.

J. R. O.

## Revivals of Religion.

The unusual religious interest that has been awakened in this city, and which appears to be increasing, and spreading over the country, is certainly a phenomenon to be wondered at, especially when it is considered that these revivals, unlike almost all previous ones, seem to be characterized by a tendency to obliterate rather than create sectarian and party distinctions. We see it stated that in addition to the various places that have been previously held open daily for worship in different parts of the city, a "business men's union prayer meeting" will be held daily, from twelve to one o'clock, in the John-street Methodist Church, 44 John-street, a few doors east of Broadway. This meeting is similar to the one held in Fulton-street. Owing to the overcrowded state of the rooms at that place, and the manifest increasing interest, it has been thought best to open this place also. It is likewise announced that the Methodist Episcopal Church in Forsyth-street near Division-street, will, from Monday, March 1st., be held open for a similar purpose. This, we believe, will make the thirteenth or fourteenth place of public meetings of this kind that are now daily held open in this city; while from the East, the North and the West, the intelligence of the spread of the revival excitement is pouring in upon us. We shall keep our eye on these movements, and endeavor to obtain the elements of a judgment as to what they really mean.

## Mr. Hume in Paris.

The following, which we extract from the Parisian correspondence of the New York Times, will be of interest to our readers, as showing the existing state of the *étonnement* created in Paris by the presence of Mr. Hume. Of course this presents the subject only from the writer's unspiritual stand-point:

"The fashionable world continues its support to our medium Hume. His prestige, however, has somewhat diminished with him, and we hear no more of his feats at the Tuileries. He is none the less, however, a mystery and a wonder to many aristocratic circles, where one would look for more intelligence and discernment. On account of the truths which he taught, a distinguished lady, until then a skeptic on the immortality of the soul, the lady just dead, has bequeathed the celebrated medium an annual sum of twelve hundred dollars. Until the arrival of Hume in Paris this lady had remained an obstinate skeptic; she saw the performances of the accomplished trickster; he brought before her the ghost of one of her dead relatives; she touched it, believed, and soon after died, leaving her sum just mentioned, as an acknowledgment for the saving of her own peace in the other world. A small recompense for so great a service! and that service the most sublime of charity! But the fact is authenticated as regards the legacy.

"Hume continues his game of not appearing in public, of not being seen even in public; in other words, he refuses to show himself to the 'million.' No matter how much he is caricatured before the public (and his portraits are everywhere), no matter what may be the character of the anecdotes laid to his account, he refuses absolutely to talk or write or be seen, outside of the aristocratic circle to which he has thus far clung. Many people are incredulous and believe Hume a myth; in fact, half the strength of his game lies in the mystery with which he surrounds himself.

"It is told of Hume, that a few days ago, as he was leaving the parlor of the Countess Tascher de la Pagerie, one of the ladies of the Empress' household, a table commenced to run around the apartment, and stopping before the piano, the latter opened, and gave forth most delicious music. It appeared as if the table placed itself there for the invisible musician to rest upon. Another of his exploits, which appears to astonish many people unused to those of the celebrated legerdemain professors, is that of rendering bodies alternately light and heavy. I could not afford the room to recount to you, even in brief, one-half the extraordinary feats which are attributed to the American medium. I thought we had an indigestion last winter of these strange absurdities, but the infatigation continues with slight modification."

## Discussion of Spiritualism.

We learn that S. B. Brittan and Dr. Hanson will hold a public discussion on Spiritualism, in Hartford, Conn., on Wednesday and Thursday evenings of the present week, 3d and 4th inst. We are not acquainted with Dr. Hanson, and have no knowledge of his powers as a controversialist, but whatever these may be, we feel that the interests of Spiritualism are safe in the hands of Mr. Brittan.

## Warning through a Time-Piece.

We see it related in some of our exchanges, that a singular incident occurred lately in Troy, which seemingly foreboded the death of a Mr. Ashley. It is said that while his watchers were sitting up with him on the night previous to his death, they were startled by a clock which had not been running for three months, being out of order, suddenly striking ten. No one was near the clock at the time, nor had it been touched or shaken in any manner which could possibly account for its striking. Just ten hours after that, Mr. Ashley died.

We have received from Mr. R. Wingfield, of Amherstburg, C. W., an account of a remarkable test which he received through Mr. Mansfield, of Boston, which we will endeavor to give next week.

Mr. J. Beeson has handed us another article on Indian affairs, for which we will try to make room in our next.

"K," and several others, will accept our thanks for their contributions.

## NEW PUBLICATIONS.

**THE EDUCATOR:** Being Suggestions Theoretical and Practical, designed to promote Man-Culture and Integral Reform; comprised in a Series of Revelations from an Organized Association in the Spirit-Life. Edited by A. E. Newton. Boston: 1857.

The amount of hypothetic teaching amassed in, indeed forming the entire contents of, the volume to which the above heading refers, is immense, being only paralleled by "Nature's Divine Revelations." Unlike that volume, this is not an epoch-making book. Notwithstanding the promise conveyed in its title, it is rather suggestive than inculcatory. We have no means of testing the philosophy. This can only be done by a course of experimental observation. We are therefore restricted to the expression of an opinion, which we need not amplify. Undoubtedly its object is consonant with its pretensions—namely, to diffuse truth, practical or ideal, calculated to modify human manners and institutions. It is designed rather as an objective stimulus to thought and inquiry, than to maintain a scheme of thought, or a well-defined body of doctrines. Its tenor is explicitly negative to the established practices, in all their subordinate details, and the prevailing doctrines, of Christendom. Its tone, however, is not hostile, nor is there any attempt to bring conflicting views into discredit for purposes of obloquy.

The manner in which it deals with its vast group of subjects is imperfect; and it touches upon questions which undoubtedly are left very much where they were. But it does not dogmatize, and is free from all soil of cant or slang. If it does not somewhat advance the philosophy of life under the human form, and the objective environment in which that life is transacted, it will not be from a want of real, substantial merit, in its suggestions. Hence it is worthy of perusal and reflection. It is the most original, we may say peculiar volume, that the new epoch of Spiritualism has produced. It is a sincere endeavor to derive from Nature, *irrespective of Divine interposition*, the yield of her best resources, and to *embody them in humanity socially*. We do not think with the Editor, such an effort needed apology or propitiatory offering. Every mental self who is not a mere organism of error—exploded perhaps—prejudice, and practical wrong—will instinctively and earnestly welcome any outgrowth of such effort where even the usual guards against error were employed. We do not believe in a perfected mundane society, because the most luminous insight into the problem of life we are able to get, conveys to us no rational promise of it, yet we do believe, in the partial value of all schemes for the negating of wrong, and the overbearing of it by *human providence*, to a certain extent. With due respect for the past, our hopes lie within the category of the future, and without indorsing the soundness of views which, as we have mentioned, we have no means of positively testing, we cheerily, heartily, and with unfeigned earnestness, welcome and approve all efforts to cause a practical life to supervene, more consonant with the advanced state of our knowledge.

One tendency of the book is unqualifiedly commendable—namely, to explode that crude and desperate individualism, which has been accepted by the most vulgar and confused minds, as a last resort, from the abounding conflicts of personal interests, and which has been so speciously commended as a solution of the problem of life. It is self-evident that the great goal or end of all our efforts in this direction must be for humanity in *concrete*. Otherwise all our efforts for a higher type of life conveys, promises which mutually are irreconcilable to each other. If we are individuals, it is that we may become humanity—the first to be conserved as the best means to the second as an end.

One word in conclusion: The formation of this volume was intrusted to good editorial hands. We do not refer to mere knowledge or skill qualifications, but speak of that peculiarly felicitous mental mode, in which is exposed the largest surface of light and sensation to the approaches of truth, and which reflects its subjective impress through a colorless medium, to the outward auditor. Mr. Newton's tone is a model. EPOCH.

## A Mighty Procession.

An exchange thus graphically describes the march to the grave in 1857.

"What a mighty procession has been moving toward the grave during the past year! At the usual estimate, since the first of January, 1857, more than *thirty-one million five hundred thousand* of the world's population have gone down to the grave. Place them in long array, and they will give a moving column of more than thirteen hundred to every mile of the circumference of the globe. What a spectacle, as they move on, tramp, tramp, the 'Dead March' giving its funeral notes as they go, to the silent shades!"

## NEW YORK CONFERENCE.

SESSION OF FEBRUARY 23.

Mr. COLES presented, by request of a correspondent of the SPIRITUAL TELEGRAPH, resident in Oregon Territory, the following question: Is God an arbitrary being, and if so, in what sense?

Mr. P. B. SMITH proposed the following: Is it the mission of Spiritualism to establish the kingdom of heaven upon the earth; or in other words, to establish the reign of divine order among men?

Mr. S. SMITH offered another: Are Spirit, mind and soul identical? that is to say, are they synonymous terms representing the same thing, or is there a difference, and if so, in what does it consist?

Mr. PARTRIDGE said: He did not feel himself competent to throw much light upon the question from Oregon. It had been discussed for about five thousand years, and though the farther discussion of it might be interesting doubtless, he thought a careful observation, independent of creeds and all former discussion, better calculated to yield the earnest inquirer the true answer to that venerable bone of theological contention. To settle that question, all that is needed is, to compare what religious teachers say with what God does; confront *opinions with facts*. This is the most effectual way to end controversy and establish truth; whereas, one old theological dogma pitted against another, will never cease wrangling until, as in the memorable Kilkeny "affair," both combatants are annihilated. With respect to the second question, he is prepared to say, that modern Spiritualism is calculated to produce divine order on the earth; divine order, as he defines it, being a *better life*. Human thought heretofore has mainly run in channels prescribed for it by a few self-constituted theological engineers who have taken upon themselves the whole responsibility of directing the current of spiritual ideas. Man has not been permitted to act and think for himself; the individual has been made to bow to the organization. Hell-fire has been declared the certain result of individual efforts to determine what is the theological or spiritual truth. Where Catholicism bears rule, men dare not discuss as we do. In Cuba, where the SPIRITUAL TELEGRAPH has some subscribers, there can be no public advocacy of the facts and principles to which it gives expression. Ecclesiastical despotism, everywhere, is directly opposed to individual freedom. How, then, can there be divine order where it exists? The facts of Spiritualism do clearly establish that divine order is my order, not another's—that the judgment-seat of the Divine is in the *individual*, not in Rome, not in the Bible, not in the creed, but in the man. Spiritualism is directly adverse to Ecclesiasticism, in that the latter forbids the exercise of reason, while the former earnestly invites it. It appeals directly to all the tests within our reach—to the senses and to the reason of the individual. It does not say, with Ecclesiasticism, "Great is the mystery of Godliness;" fear and tremble; but, Great is the *beauty of truth*—come and examine it. More and more, man is complying with the invitation. In South America, as elsewhere, the conflict of Spiritualism with Church domination is rapidly going on. The Catholic bulls roar, but the Spirits still rap, and Catholic mothers hold communion with their departed loved ones—Catholic mortal with Catholic immortal—despite the whole menagerie of ecclesiastical bulls. Spiritualism, by revealing to us, while yet in the body, the conditions of the other life, is lifting man out of the dry theological ruts in which the race has so long toiled and groaned in alternate hope and fear. What has fire and brimstone to do with divine order? Can not God manage his own offering without the Devil? Modern Spiritualism has brought the answer to these and many other questions, from heaven, not from Rome; and the answer from thence is quite other than that from Rome; that we can not lay the pack of our follies and vices upon the shoulders of Jesus of Nazareth, nor yet bundle up our own virtues and waddle off with them to heaven, without regard to the neighbor; for this is contrary to that divine order which heaven has revealed, and is yet to establish in the consciousness of the whole family of man.

Dr. GRAY said: If, by the question, it is meant to be asked, Is Spiritualism to result in the establishment of a church upon the earth, he answers No; for a church in its popular signification is the psychodynamic influence of one individual upon another; it is a tyrannical influence from the animal plane of one man impinging upon the spiritual plane of another man. This is Ecclesiasticism. Spiritualism is directly the reverse; its tendency is to subject, not the spiritual plane of the many to the animal plane of the few, as in ecclesiastical domination, but to subject the animal plane of the individual to his own spiritual plane; it inculcates the negative state when the brother man utters his thought, that we may aid him to express it, and be the better able ourselves to understand it. It never prohibits; and when Spiritualism shall have educated us into the ability to hear without mental or vocal prohibition what the brother-man has to say, it will have established what the world has not yet experienced—the true church-state, that divine order inquired after. In this true order, man receives strength from heaven, and emits strength. Such an one has the capacity to conjoin his sphere with that of others, whether in the body or out of it; and this conjunction must extend, the more the state—the true order from which it springs—is cultivated; but outside effort reverses all this; it prohibits the psychical effects which flow only from this divine order. This is seen in the history of all religions. Their origin was in spiritual intercourse and communion, which they invariably lost through Ecclesiasticism, which destroyed the conditions by which alone that communion is possible. In adopting the outside method, they reversed the order of Nature, and instead of forming a crystal, they only made a brick. But the true church is, he believes, now nascent; and a church in the sense of an institution is a thing impossible as a natural result of Spiritualism.

Mr. ALLEN said: It was his firm conviction that Spiritualism was destined to develop the true order which the world needs. He thinks

the church idea is of broader significance than letting alone; it has more to do than to stand passively still in the midst of the error and confusion of thought, the mal-practices and misery which characterize the present day. By the church he understands a union of man with God, man with man, and with the divine order of natural law. This is a summary of his idea of a church, and it is the mission of Spiritualism to establish it. Spiritualism is yet to inaugurate a divine church, a divine college, and a divine commonwealth—a church and a school which shall be able to reconcile external circumstances with internal needs, and a commonwealth in which wealth shall indeed be common. The past evinces progress in this direction. Mohammed introduced a higher spiritual order than had obtained among the rude tribes of the East. The early Christians were in the enjoyment of a higher social order—"they had all things in common." The efforts of Martin Luther established a higher commercial order in the world. [In these and other known historical facts is seen the sure prophecy of a diviner order still, and Spiritualism is the direct and natural agency by which it is to be fulfilled. When we go back less than ten years ago, to the "Rochester Knockings," and reflect upon what has occurred since; when we consider that these have already, in this brief space of time, gone to all quarters of the globe, introduced themselves to all grades of society, penetrated all forms of religion, and regardless of creed, class, and condition, are everywhere proclaiming the paternity of God and the eternal brotherhood of man; when we note the effect they are actually producing upon the sects with which we are familiar, there is left no room to doubt that Spiritualism is the veritable "levaen" which is to raise the whole lump of humanity to a plane of divine order, unknown to the existing annals of the race.]

Mr. COLES said: When the play is over and the green curtain has dropped, we may judge of its merits as a whole, but not till then. So of Spiritualism. One thing however is certain: justice demands that we should not judge anything by its faults, but by its merits. Spiritualism has faults—faulty ideas and faulty actions. Human frailty shows itself everywhere. As we read, in the olden time when the sons of God met together, the Devil obtruded his nose among them. There is doubtless a law of development which must ultimate in the fulfillment of the highest prophetic aspiration, but this depends not upon any one idea or thing, but upon all. Man has his ebb and flow like the tides; he has his summer and winter like the year; and the philosopher who essays the problem of humanity, leaving out these facts of physical correspondence, will have his work to do over again. Every year has to wade through the snow to reach the flowers of summer and the fruits of autumn. When the river is frozen, it gives no external sign of the resistless current which is bearing its waters surely onward to the illimitable ocean of its coveted rest. To judge the year by its winter or the river by its frozen surface, would lead to error. The year does not cease to progress because the ground is frozen; the day does not die when the night hides it. Neither does man cease to grow though he have his winter in which no green thing appears, and his night in which no work is apparent. We must not judge man by his winter season, any more than we do the year. Go back to our own revolutionary war. An observer who should look upon one of its recent battle-fields, seeing the dead men, the trampled harvest, and the smouldering ruins of human habitations, might plausibly deem it the Devil's work. That was seed time; this is the harvest. Judged by its *fruits*, what kind of work was it? The race has passed through several winters, in which the seed-germs of a higher manifestation of life have lain dormant in the soil, but the spring time and the season of fruitage have invariably succeeded. And this is also to be noted, that the winters have grown less and less rigorous, and the night seasons more and more irradiated by many a silver star, whose light, at an earlier period, had not reached the earth.

Adjourned.

R. T. HALLOCK.

## "MRS. STOWE ON SPIRITUALISM."

ELBRIDGE, ONONDAGA CO., N. Y., Jan. 19, 1858.

EDITOR SPIRITUAL TELEGRAPH:

Dear Sir—I noticed, in the *Syracuse Daily Journal* of last week, an article headed "Mrs. Stowe on Spiritualism—worse than annihilation." As this extract purports to come from the pen of the author of "Uncle Tom's Cabin," it may be regarded as expressing her real sentiments on Spiritualism. It has appeared in several other papers; and though the readers of your paper may have perused the article, and made up their minds, permit me to add a few comments.

And first: She well knew that her real sentiments on that subject had been given to the world in the New York *Evangelist*, under the heading, "On the Ministration of Departed Spirits in this World."

"It is a beautiful belief,  
That ever round our head  
Are hovering on viewless wings  
The Spirits of the dead."

That article had been published to the world. Her friends, her educational associations and surroundings, had approved her sentiments as there given. But in the process of time, it appeared in the "Healing of the Nations," a book on modern Spiritualism. It had been introduced by Nathaniel P. Tallmadge, late United States Senator, and Governor of Wisconsin, in his appendix to that work, as collateral orthodox concession to Spiritualism. When this work was sent forth and read, the great inquiry was, "Is Mrs. Harriet Beecher Stowe a Spiritualist?" This was too much. She was the author of "Uncle



Tom's Cabin" and the "Key" to that work. They had been read by millions; they were popular works. And she a *Spiritualist*? It was too much. She was the wife of an orthodox minister; her father was one; her numerous brothers were clergymen, and her relatives were mostly of the same faith. These personal connections all hate modern Spiritualism. Why? Because it does not indorse their theology. They would hate her—point at her the finger of scorn. Could she endure all this? Nay; it was a living martyrdom. She was a woman—not a Paul to "die daily"—be killed all the day long and "accounted as sheep for the slaughter." She must do something to wipe out this impression—this taint of modern Spiritualism. At length a dear friend departs—dies. Here was a good opportunity. She improves it, and with one dash of the pen, in a letter to a friend, blots out the stain, and is no longer regarded as a despised Spiritualist.

We give the extract, in part, in our comments relating to present Spiritualism, as some may have given it but a cursory perusal. What are her objections? Let us see. Simply this: Spirits do not come rightly, do not manifest themselves rightly. She knows that no reformer ever came rightly to those who were differently educated. Even Jesus of Nazareth did not come rightly to the majority of Jews. But let us see how Spirits ought to come to please her and her friends. They have already come and manifested themselves in every possible manner that any reasonable mind could ask. "But for us," she says, "the stone must be rolled away by an unquestionable angel, whose countenance is as the lightning—who executes no doubtful juggle by pale moonlight or starlight, but rolls back the stone in fair, open morning, and sits on it. Then we could bless God for his mighty gifts," etc.—as much as to say, If the stone were not rolled away in fair, open morning, then she could not bless God for his mighty gifts. This being the case, she can not, of course, accept the Scriptural account. Take notice of this. See John xx., 1: "The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." This, though Bible account, must be set at naught—repudiated—by her, and treated as a "doubtful juggle!" Why? Because it was not done in fair, open morning, but when it was yet dark.

If she is thus captious concerning ancient spiritual manifestations, we need not marvel that she is dissatisfied with modern ones. If she would rather be annihilated than accept of either as evidence, we must confess she is quite difficult to please. We do not think she could have fully realized the import of such a remark. Annihilation!—she would prefer, rather than that a Spirit-friend should rap or move a table. Writing sneeringly of raps and moving tables, will never destroy their significance. Would Mrs. S. refuse admittance to a friend who should rap at her door? If that friend meant something by rapping, so also does a Spirit-friend when giving a similar manifestation. An objection in the one case lies with equal force in the other. Again she says:

"We have read with some attention weary pages of spiritual communications professing to come from Bacon, Swedenborg and others, and long accounts from divers Spirits of things seen in the Spirit-land, and we can conceive of no more appalling prospect than to have them true. If the future life is so weary, stale, flat and unprofitable, as we might infer from those readings, one would have reason to deplore an immortality from which no suicide could give an outlet. To be condemned to such eternal prosings would be worse than annihilation."

Astonishing that a mind of Mrs. S.'s caliber should utter such a sentiment! But suppose the incongruities she so much dreads really exist; that they are true to those on a lower plane, does it follow that so good and elevated a mind as Mrs. S.'s is, must necessarily inherit and partake of all these incongruities in "Spirit-land"? She sees many such in this life. She need not be a partaker. Why not urge the same objections because they exist here, and so commit "suicide"?

There are as many planes in "Spirit-land" as in earth-life, and each has its corresponding affinities. These things she knows Spiritualism teaches. If she has "read with some attention weary pages of spiritual communications professing to come from Bacon, Swedenborg and others," we should like to have her point to us "readings" professing to come from those minds through the mediumship of Judge Edmonds and Dr. Dexter, so "weary, stale, flat and unprofitable." We have not been able to find them. It is true she may find "readings" that conflict with her prepossessions, and they may appear to her awful on that account. But she ought not to look to revelations from "Spirit-land" from her own educational stand-point merely. The Spirit-land is no pent-up heaven

for exclusively orthodox people (so called), as she may vainly imagine. The revelations of this age teach us that not only all souls of this planet that now exist or ever have existed enter that sphere; but all the souls of the many millions on millions of orbs enter there also. They teach us that "the earth, with its scarred face, is the symbol of the past—the air and heaven of futurity. Says a seer of this age:

"Canst thou form an idea of the magnitude of the second sphere? Multiply our earth by twenty-seven million times its present size, and it will give the exact extent of one of the countless parks of the second sphere. Did you ever think of infinity? Let the imagination do its utmost. Unchain your thoughts. Let them fly outwardly into the far, far off! Let them stand upon the topmost zone of immensity, and contemplate the vast spectacle of the universe. What do you see? Do you behold infinity? Nay, thou beholdest merely the surface of an apple compared with that which your imagination can not grasp! And this unperceived, this unsuspected immensity, is girdled by the second sphere! It is a magnificent belt, all bespangled with countless jewels buckled around the waist of the infinite man! This, and all the spheres beside, is the attire of God. Let expressive silence muse his praise!"

And is this the onward and upward employment of the human Spirit; to learn, to understand, ever-progressing and comprehending this "vast spectacle of the universe?" Or is it the "eternal prosing," as Mrs. S. pleases to term it, she so deeply deprecates, that she would rather be annihilated than be thus employed? If this be an "appalling prospect," what shall we say of the heaven of her orthodox friends? And what is that? Let us here take the liberty of introducing it. What say the orthodox Edmonds and Edwards of the employment of Spirits in her heaven? Hear them:

"The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell. And among these it may be their own children, parents, husbands, wives, and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say 'Amen, hallelujah, praise the Lord.' It concerns, therefore, all the expectants of heaven to anticipate this trying scene, and ask their hearts whether they are not on the Lord's side, and can praise him for reprobating as well as electing love."—Edmonds's Sermons, xvi.

And again:

"When they (the saints) shall see how great the misery is from which God hath saved them, and how great a difference he hath made between their state and the state of others who were by Nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more a sense of the wonderfulness of God's grace to them. Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The sight of hell torments will exalt the happiness of the saints for ever."—Ibid, Sermon xi.

Does Mrs. S. long to go and join that happy band, where "no suicide could give an outlet?" Horrible, horrible! Now for Edwards:

"The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them, but, on the contrary, when they see this sight, it will occasion rejoicing, and excite them to joyful praises."—Edwards's Practical Sermons, xxii.

Is this the employment, and this the heaven Mrs. S. is anticipating? It is the representation, as given by those individuals prior to entering "Spirit-land." Since they have passed over, we have had from them a different story. But let us hear from Bacon's teachings on this subject, which she so much deprecates. On opening Judge Edmond's first volume on Spiritualism, the first "reading" that met my eyes was from Bacon, addressed to Edmonds and Dexter, through their own mediumship. It follows:

"Thus I feel inclined to-night to be easy with you two, and to open my heart and tell you of its high and noble aspirations; to tell you with what joy I shall wend my way to those worlds spoken of by Swedenborg, when I shall have accomplished the object for which I now labor. Oh! could I take you with me, and with the velocity of thought wend our way through space, looking down on worlds moving in their orbits, filled with Spirits whose only thought is onward and upward! to point out to your ken the source of those things, the manifestations of which only you are permitted to behold; together to learn from the observation of his works, the nature and attributes of the Creator; together to develop the germs of our own characters, and together to strive onward toward that sphere where the full conception of our yearnings shall be gratified. When we should have at last arrived at the place of eternal rest, can you conceive the sensation which would pervade our Spirits, freed from materiality, when in daily and hourly communion with the millions on millions of souls liberated from every thing which partakes of earth, we enter forever into the real joys of our eternal existence? No human heart can realize, no human mind grasp, the thought which now fills my nature and lifts my Spirit even beyond the barriers of this world. Oh! 'tis then I feel that there is in all the works and laws of God this one eternal principle of love. For what can exceed the love of that being who has prepared a heaven where mind can grasp the every thought of life and death; yea, even you, toiling and laboring to obtain that which will satisfy your minds on earth, can you realize what that joy must be when there is no obstacle to the fulfillment of that desire?"—Page 163.

These, Mrs. S., are the teachings of modern Spiritualism. In a word, Spiritualism recognizes the great, important scriptural fact that the Lord is good to all, and his tender mercies

are over all his works—a fact the creed of the church in which you were reared denies—virtually denying the divine paternity of God our Heavenly Father!

Mrs. Harriet Beecher Stowe has done much toward the liberation of the physically-enslaved black man. Has she no commiseration for the mentally-enslaved white? She surely will have when more progressed and developed. Go on sister. Do up your work faithfully. But when you ignore the teachings from the supernal spheres, you will then have forgotten your sphere of usefulness. When a little older and more advanced, you will be the farthest from scandalizing those sentiments, or preferring "annihilation" to immortality as revealed through media even at this age of the world. A. C.

#### A FEW PARTING WORDS TO Z. H. H.

I deem it unnecessary to occupy much time in a few parting words with Z. H. H., inasmuch as he virtually concedes the main point—the materiality of the soul—by admitting, in so many words, that the soul has form. Consequently his theory falls to the ground; for when he acknowledges that the soul has form, it is equivalent to saying that it is material, and by dodging behind *discrete degrees* he does not help his case. It is of no consequence by how many degrees matter may be discreted, or how sublimated; it is still *matter*. The Spirit of an infant, from the germ, unfolds, and there is a growth, a development, of course an accumulation of Spirit-particles from the Spirit-world, and as it expands it clothes itself with gross materials, as a means whereby it is enabled to replenish and subdue the earth. Now, then, when the Spirit loses materiality, it loses form, and ceases to be an entity, and is absorbed in the great ocean of Spirit-matter which permeates all things, and is annihilation to conscious being.

Now, then, as the Spirit is the motive power of man, when, according to Z. H. H., it flows into a musical instrument and performs thereon, some person for the time being has lost his motive power, and an unconscious state would result. Now take the example of Mrs. S., as reported in a former number. The lady was occupied in the cellar at the precise time that the work-stand was dancing in the room above. She had not lost her motive power, neither had any person lost theirs on the premises. Then, if in this case Spirits flowed in that work-stand, they were disembodied Spirits.

Z. H. H. speaks of his facts. If he has furnished the patient readers of the TELEGRAPH with a solitary example of his peculiar method of making music, it has escaped my observation. Z. H. H. says: "Mr. Gates assumes a position for me." This is a great mistake. I assumed the position for myself, not for you. It was this: Where there is form there is something to make it out of. Z. H. H. then goes on to speak of the "manifold" "uses of form," and says: "So form of use is the form of mind"—admitting that the soul or mind has form, but dodging the point in issue; that is to say, what he makes this form out of, as he denies materiality, or the law of growth, is an accumulation of particles to make up his form.

In conclusion, Z. H. H. asks: "Will G. tell us why developed natural Spirits in the body can not telegraph as effectually as those out of the body?" Will Z. H. H. sneer at materiality when he speaks of "developed" Spirits? Pray, developed from what? and by what law do you make growth out of immateriality. A plant unfolds and develops itself by absorbing materials out of the surrounding world; but Z. H. H.'s Spirits have no matter, (perhaps he will claim for them an immaterial substance), and of course no assimilation of particles. How, then, it is to become a natural developed Spirit he does not inform his readers. Z. H. H.'s Spirits are more helpless than a rose-bud, which has the power in itself to unfold and develop into a beautiful flower, whereas his Spirits have nothing to begin with, and no materials in the universe to assimilate with and assume a Spirit-form. Then simply this—development is founded upon growth, and growth upon an accumulation of materials. You may call them substance, or discrete them by ever so many degrees, but unless there are materials added there can not be growth, and eternity would not be long enough to build up one Spirit-form.

In conclusion, I would say that the writer of this has no other motive than to call out facts. When Z. H. H. will produce an authenticated example of his method of telegraphing by natural developed Spirits in the body, then I will answer his question and tell him why they can not telegraph efficiently as Spirits gone out of the body. W. F. GATES.

## Interesting Miscellany.

## THE SNOW-STORM.

What angel is passing from heaven,  
With her white robes trailing through air—  
Cold, as the form whence the Spirit is driven—  
Pale as the face of despair?

Child of air and sky,  
With a cloud she wreathes her brow,  
While her white foot falls as silently  
As a vision's tread on the earth below.

See! her feet gleams white on the mountain  
As it rests on its earthward flight!  
See! she melts in the arms of the fountain  
As day-beams dissolve into night!

O'er the forest she throws a diamond shower,  
O'er the ash, and the fir, and the wild rose-tree;  
With old-woven domes she roofs the bower  
Where sleeps the young anemone.

Silent she moves on the soul of the dead,  
With a quiet touch of her magic wand  
She binds the green moss in a silver thread,  
Like a fanciful work of fairy-land.

She comes like a thought of bygone love,  
In the winter of hope descending,  
When the blossom we loved is blooming above,  
And sorrow our life's tree is bending.

When, amidst the stillness, and chill, and gloom,  
That memory bright and fair returning,  
Illumes the heart in the shades of the tomb,  
And whitens the barren season of mourning.

When once she clasped the earth, like true love  
No more from her chosen one she flies—  
But pours out the soul, which came from above,  
On the breast where her beauty lies.

A visitant all too pure for earth,  
Early she fades in her virgin day,  
And her Spirit floats back to the clime of her birth,  
Drawn by the golden threads of a ray. Blackwood.

## DISSECTION OF A THUNDER CLOUD.

Some of the most surprising results yet known to the scientific world, are related in a recent article in the *British Quarterly Review*, on Andrew Crosse, the famous electrician. The following is an extract: "In visiting his seat at Bloomfield, the splendid apparatus he employed for extracting electricity from the atmosphere, would first arrest the attention. Fancy the electric telegraph of our railways stretching across a forest, with its posts mounted on the tops of the highest trees, and the reader will be enabled to form some idea of the scene in Mr. Crosse's park. Far overhead ran wires, supported by poles, which rose from the summits of the trees, and were provided with an insulating arrangement to prevent the dispersion of the fluid. The duty of these wires was to fetch in the electricity of the clouds and the fogs, so that it might be examined at ease by the owner of the mansion. Within the building there was a large room, with an arched roof, originally intended for a music hall, but now occupied by voltaic batteries, galvanic piles, electrical jars, and other implements of philosophy. It was a place where strange processes were in progress, and where subtle streams of fluid, flowing in silent but ceaseless currents, were busily employed in piling up little mineral fabrics, and compelling the obedient atoms to fashion themselves into exquisite forms of crystal architecture. But it was a place also where the same element might be seen in its pride, and where it might also be heard in its wrath; for all those wires could be made to pour their supplies into a large brass conductor, fixed and insulated on a table in the organ gallery. Not far from this conductor was another brass ball forming the extremity of a metallic arrangement by which the electricity might be conveyed out of the building into the moist ground around. There was a contrivance, too, by which the current, when its strength became perilously great, or when its services were not required, might be turned off altogether, and discharged into the soil without entering the apartment. But if the magician wished to observe the play of the fiery element, it was easy to increase or diminish the distance between the two brass knobs, and thus to regulate the charge to be received by the huge battery employed. Then, if there were any electricity in the atmosphere, those balls would be sure to reveal the fact, and a succession of sparks and explosions, augmenting in rapidity as the commotion increased, would enable the observer to see into the storm, as it were, and listen to its doings related in its own voice.

The results were surprising. With this noble searching apparatus, Mr. Crosse succeeded in obtaining an insight into the composition of a thunder cloud, such as no one else had done before him. Imagine a dense mass of vapor approaching the electrical observatory on a sultry summer's day. No sooner does its margin arrive overhead the exploring wire than the brass balls begin to announce the commencement of the fray. A spark is seen, a detonation heard, and these heralds of the tempest are followed by a series of mimic flashes and explosions, somewhat slowly delivered; they may not, perhaps exceed nine or ten but after a while the apparatus gives forth another set of sparks and just been exhibited, but differing in this particular—that if the first consisted of negative electricity, the second will consist of the contrary description. Another pause takes place, and then the sparks begin to leap from ball to ball, but with greater vigor and rapidity than before; these are discharges of negative electricity, as at the outset, and when they have passed, a similar set of positive eruptions invariably ensues. Again the apparatus becomes silent, but it is only for a short interval. A more numerous and brilliant succession of flashes soon announced that another zone of negative vapor is sweeping aloft, to be followed, after a brief respite, by a corresponding zone of positive electricity. The intervals of repose now grow shorter, and at length a stream of fire is seen to pour from one conductor to the other, broken only by the change from one kind of fluid to its opposition. When the center of the cloud has reached the spot, and the exploring wires are sucking the lightnings from its heart, the effect is inconceivably fine. With the thunder roaring around the building, the windows rattling in their frames, the rain dashing against the panes, the electric fire bounding madly from ball to ball, and bursting incessantly, as if enraged at the presumptuous mortal who had dared to drag it from its native sky, his must be a stout heart who could witness such a scene without some feeling of awe, or even of alarm, for there is death in every discharge, if these conductors were rashly approached, and

thousands might perish in the emptying of a single cloud. But, as the excited vapors roll on, the explosions begin to slacken in number, and a series of twin eruptions, alternating with periods of repose, show that the latter half of the cloud corresponds, in its electrical arrangements, with the former. Finally, the languid spark and lazy snap announce that the hurly-burly is nearly done, and that the storm is traveling, with the remnant of its wrath, to some neighboring locality."

## THE WOMAN THAT LIVES WITHOUT EATING.

MR. EDITOR—Allow me, through the *Advocate*, to communicate to my numerous friends, and to all the readers of your sheet, my knowledge and observation of the strangest phenomenon of human existence that has ever come within the bounds of my experience.

For some time the community has been startled by the strange tidings that a certain woman had lived for several months, and was still living, without partaking of any food or nourishment whatever! Stories long and large, disconnected and contradictory, were almost daily brought to our ears concerning the wondrous case. On Wednesday, January 13, I visited this woman that I might see and know for myself.

About twelve o'clock of that day, I was in the room where she was kept. It is in the village of Chester, Warren county, N. Y. I give below, *verbatim*, the information I received from the husband of the afflicted one. I wrote it then and there, in my diary.

"This woman's name is Betsey Hays. Her maiden name was Carpenter. She was married at sixteen. Has had four children. She is now only twenty-seven. She is a member of the Baptist Church in Horicon, her place of residence when she was taken ill. She commenced having fits in July, 1855. Has taken no food of any kind since the latter part of June, 1856. She has drank no liquid since February, 1857.

"She is almost constantly in a fit. Her fits are not as hard at night as in the day; they were, however, at the beginning. She has not spoken a loud word since she stopped eating. Most physicians think she is insensible, and that all her motions are involuntary. However, she seems to realize now and then what is going on around her. She expressed dislike concerning her removal from Horicon to Chester. She whispers at times intelligent words. If prayer is made in the room, she seems more quiet, and has been known to come of her fits. The scent of snuff, perfume, fruit, provisions, etc., causes her great distress. Anything of the kind, or medicine, brought into the room, will give her a severe retching. She can not even bear a candle near her bed, nor the breath of a person that has just partaken of food. She has been, at one time, sixty-two minutes without breathing."

Here ends what Mr. Simeon Hays revealed to me. I now give my own observation.

When I entered the room, she was lying with her neck so bent back as to bring her forehead on the pillow. This is her general position. There was no motion about her, except a slight shuddering of the shoulders, and a slow gasping, like the head of a beheaded animal. However, she soon straightened her neck, and raised herself so as to sit up, then and thus stopped breathing for about two minutes. Not a motion was apparent, and she showed no more signs of life than a marble slab. She then struggled, violently shaking her head, and convulsing her whole body, acting like a person in suffocation, until she breathed freely again. So great is her convulsion, she would fall out of bed, if no one head and dimples her cheeks, while perspiration stands upon her brow. This process over, it is soon again repeated, her countenance looks healthy, fresh, and full. Her fingers are straight and stiff; her feet cold; her whole frame is quite full, and not wasted, as some have thought.

Thursday, Jan. 14.—I went in to see Mrs. Hays again this morning. There is no change from yesterday. I read the Testament, sung and prayed, before I came away. She was quiet and composed during all the exercises; but went into severe strugglings when I concluded. The sight can scarcely depart from my memory.

A few inferences, and I have done.

1. I know not but Mrs. H. may yet live a century, there are no signs to the contrary. This is one of the wonders of the earth.

2. The ignorant and superstitious believe that Mrs. H. is bewitched. Some have thought that some reptile in her body was the cause of her life. But the learned and experienced have said, "Her existence is a dark problem, a mystery; we can not fathom it!" Christians have looked up and said, "Give us help from trouble, for vain is the help of man;" for they believe that God only can unravel the enigma. He only knoweth the disease, and the remedy.

3. I firmly believe that something to the glory of God and the good of man will yet come out of this wonder.

Query.—Is there another case of this kind on the records of history, or in the present age? If so, I should like to know it.

Should anything interesting occur with Mrs. H. hereafter, within my knowledge, your readers will hear from me again. LOUIS N. BOURDREY.

TICONDEROGA, Jan. 1858. —Chr. Advocate and Journal.

SCANDAL DEFINED.—The late Dr. Backus, of Bethlehem, Connecticut, in one of his sermons defined scandal in the following racy manner: Scandal! I'll tell you what scandal is! Brother Smith has heard something about Brother Jones, but it was told to him under a pledge of great secrecy; and he finds it so hard to keep it all alone, that he tries to find some one to help him, and he imparts it to Neighbor Jennings, and it proves too weighty for their united capacities to bear, and they soon manage to share it with Brother Frazer; and so it spreads from one to another, till Polly Downs hears of it, and then, whew! away it goes, and everybody knows it. And that's scandal.—*Advocate & Journal*.

INFIDELS THWARTED.—Gibbon, and Voltaire, and Chesterfield, distinguished infidels, labored earnestly to overthrow the cause of Christ. How has God, in his providence, thwarted all their plans? Gibbon's house at Lake Leman, it is said, is now a hotel, in which there is a room for the sale of Bibles; Voltaire's printing-press, from which he scattered widely his infidel tracts, has been appropriated to printing the Word of God, which he sought to destroy; and Chesterfield's parlor, where an infidel club used to meet to rail at religion, is now a vestry where the groans and prayers of the penitent go up to God. Thus God makes the wrath of man to praise Him, and the remainder He retracts.

Three divorce cases were concluded last week in this city between parties in the theatrical profession, viz.: A. H. Davenport from Lizzie Weston Davenport; Annie Jordan from George C. Jordan; and Elizabeth Ponisi from James Ponisi.

A friend writing us from Geneva, O., says: "We have a goodly number of spiritualists here. We have built a good hall and have lecturing most of the time, and are progressing much faster than the sectarian friends who have occupied the ground for so long a time before us."

## THE SPIRIT OF HENRY CLAY ON SLAVERY.

FRANKFORT, January 21.

A very remarkable manifestation of the presence of the "Spirits" was made at the gubernatorial mansion in this city a few evenings since, for the truth of the material circumstances connected with which, I do not hesitate to vouch. Among Governor Morehead's numerous guests this winter, are several young ladies, whose charms and accomplishments have turned the heads and touched the hearts of all bachelordom hereabout, and whose presence has characterized the Executive Mansion as the culminating point of love and beauty at the State capital.

At a time when the Governor's lady guests were assembled in the State parlor, the conversation turned upon Spiritualism. They were all skeptical in regard to the theories of modern Spiritualists, but by general consent, seated themselves at the center-table, placed their taper fingers upon the marble top, and in sweet accents commanded the Spirits, if they were present, to manifest themselves in the usual way. They called in vain upon the Spirits of various departed friends, and were about to relinquish the experiment in despair, when one of the young ladies made a last appeal to the Spirit of Henry Clay. The appeal was promptly responded to by three distinct raps, which threw the charming circle into an uproar of dismay. Indeed, it is said that a fair creature from your city rushed into an adjoining apartment, occupied at the time by Gov. Morehead and his family, threw her arms about the neck of the Governor, and in accents of sweet despair, claimed his protection from the terrors of the spiritual phenomena. The Governor did not understand the cause of the alarm, but hoped it would continue to exist. He succeeded, however, in quieting the fears of his fair guest, and the experiments were continued.

The "medium" asked the Spirit of Mr. Clay if it had any communication to make, when it replied that it had. It was then asked to whom it wished to make the communication. The reply was, "To the Governor." The Spirit then proceeded to make the communication by means of distinct raps, in the manner observed by well-ordered departed Spirits, as follows: "Slavery not to be abolished!" All further efforts to communicate with the Spirit of the departed sage proved fruitless, and the "rappers" were left to brood in amazement over the brief though ominous manifestation from the Spirit-land.—*Correspondence of the Louisville Journal*.

Who knows what the three raps were intended to signify? Perhaps the meaning was exactly the reverse of what it was interpreted to be. But more probably some roguish girl or boy can tell how the raps were occasioned, and what was their meaning.—*Ex.*

THE WITNESS BILL IN MASSACHUSETTS.—"Sec. 1.—No person offered as a witness, shall be excluded from giving evidence either in person or by deposition, in any court, or before any person having authority to receive evidence, by reason of any religious belief, or want of religious belief on the part of the person so offered. Sec. 2.—Evidence of professed disbelief in the existence of a God may be received to affect the credibility but not the competency of any person testifying. Sec. 3.—The evidence of any person offered as a witness, who professes not to believe in the existence of a God who rewards truth and punishes falsehood, shall be taken under the solemn affirmation of such person, subject to the pains and penalties of perjury; provided, the fact of such professed disbelief shall be made to appear to the court or person having authority to receive such evidence, before such person shall have been sworn."

In regard to the above bill, if the second and third sections had been omitted, it would be about right; and nothing short of that, is equal or just. The powers of government being civil and not ecclesiastical, it should have no authority to call in question any man's opinion concerning religion. All should be allowed to testify, independent of any such consideration, and their credibility rest upon their character, not upon their faith or the want of it.—*Investigator*.

MANUFACTURE OF AMBER.—One of the most beautiful, as well as least understood arts, is that in which amber forms the material which is worked. The Prussian Government is said to draw an annual revenue of \$17,000 from amber. A good piece, of a pound weight, brings fifty dollars. A mass, weighing thirteen pounds, was picked up some time since, in Prussia, for which five thousand dollars were offered, and which, in Constantinople would have brought from thirty to forty thousand dollars. At one time it was customary to bake the opaque pieces of amber in sand, at a gentle heat for several hours, in order to make it transparent, or to digest in hot rapeseed oil, with the same view. When amber is to be worked into trinkets, it is first split on a leaden plate at a lathe, and then smoothed into shape on a Swedish whetstone. It is polished on the lathe with chalk and water or vegetable oil, and finished by friction with flannel. In these processes the amber is apt to become highly electrical, very hot, and even to fly into fragments. Hence the artist works the pieces time about, so as to keep each of them cool and feebly excited. The operators are often seized with nervous tremors in their wrists and arms from the electricity. Solid specimens of amber, represented to have been altogether fused by a particular application of heat, are now shown in the royal cabinet of Dresden.

GOING! GOING!—Thoughtful Christians are alarmed as the rapid falling off of the number of candidates for the ministry. Dr. McCosh of the Belfast College, says that the annual number of candidates from the Irish Presbyterian Church, in the five years ending 1845, was forty-seven; and in the five years ending 1857, it was only thirteen. In Scotland, too, the same fact is noted, and is attributed, in no small degree, to the inadequate salaries given to clergymen, many of whose families are in a state of destitution. In the Free Church of Scotland an earnest effort is to be made to secure from the General Sustentation Fund an average salary of \$750 for the pastors of the smallest churches.

RELIGIOUS FOLLY.—The Methodists of Illinois have got out a new platform called the "Jerking Gift." This gift first made its appearance at a Protracted Meeting in Indian Grove. The minister who conducted the meetings, removed the Jerkers from Indian Grove to Avoca, and thus the contagion commenced in the latter place. A writer who was present at several of their meetings in Avoca, describes the scenes as very exciting. From fifty to a hundred were jerking at the same time. Their hands, shoulders, feet and head, would be violently thrown into the most grotesque and apparently frightful shapes. The women's bonnets would fly off, their hairs become disheveled, and in some instances snap like a whip.

SWEDENBORG.—A tablet to the memory of Emanuel Swedenborg was erected on the 8th of December in the Swedish Protestant church, Princes-square, Ratcliffe Highway, in which he was buried eighty-five years ago.





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